



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



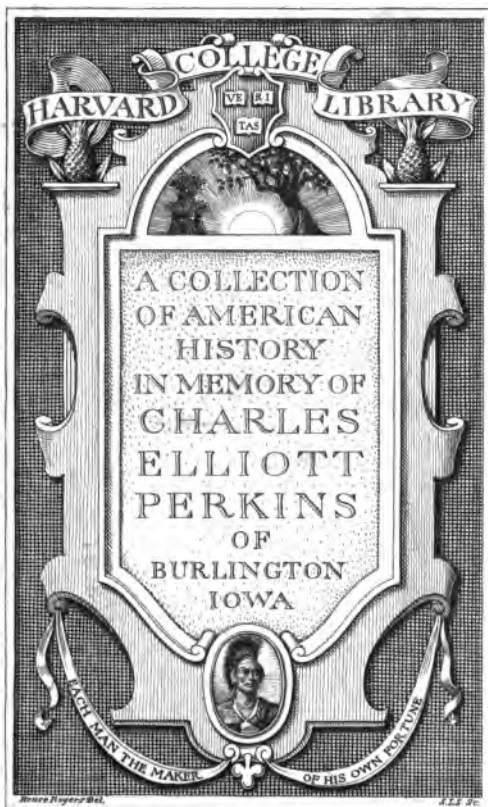
HX 2PS4 N

US

25832

10

US 25832.10

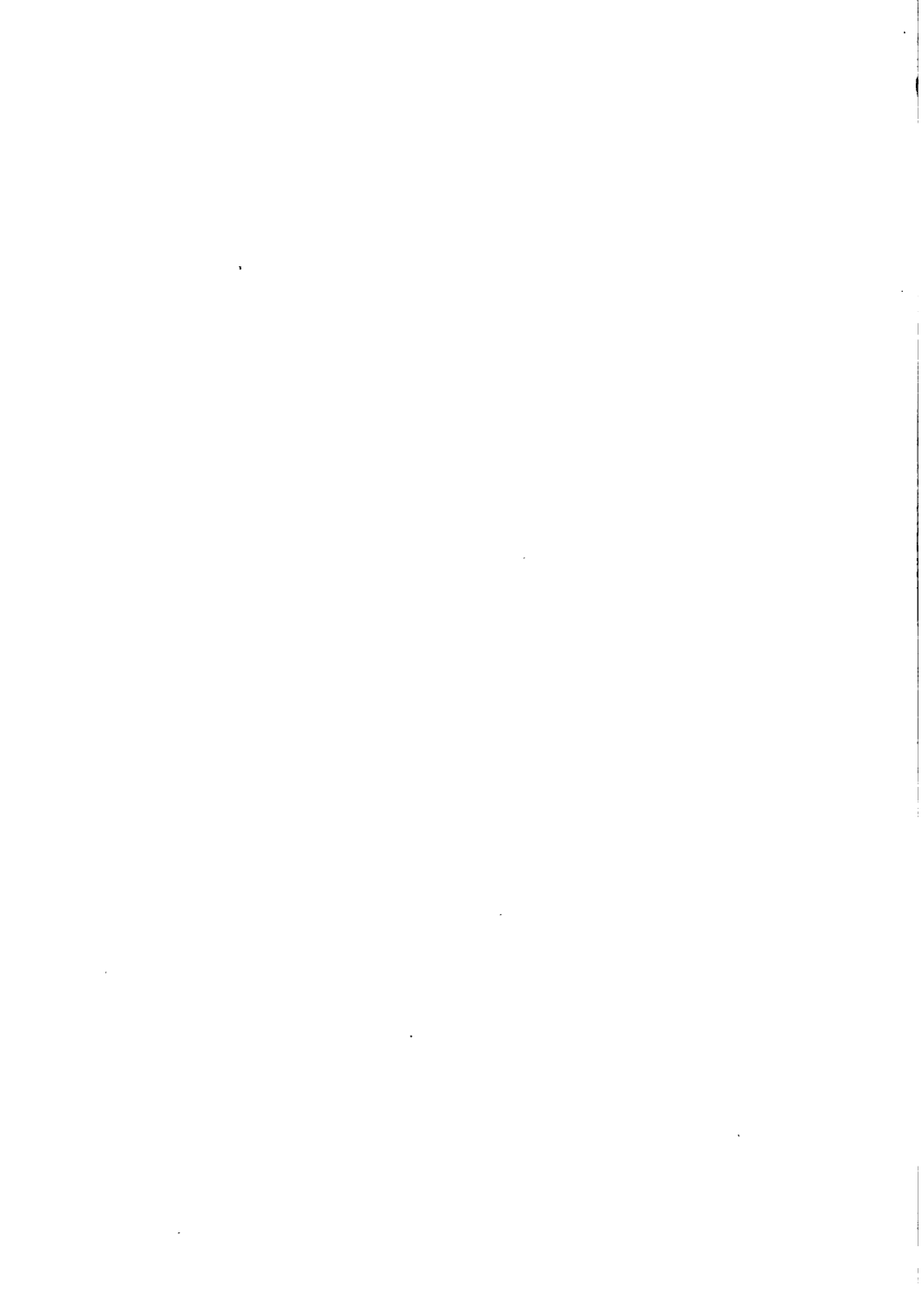


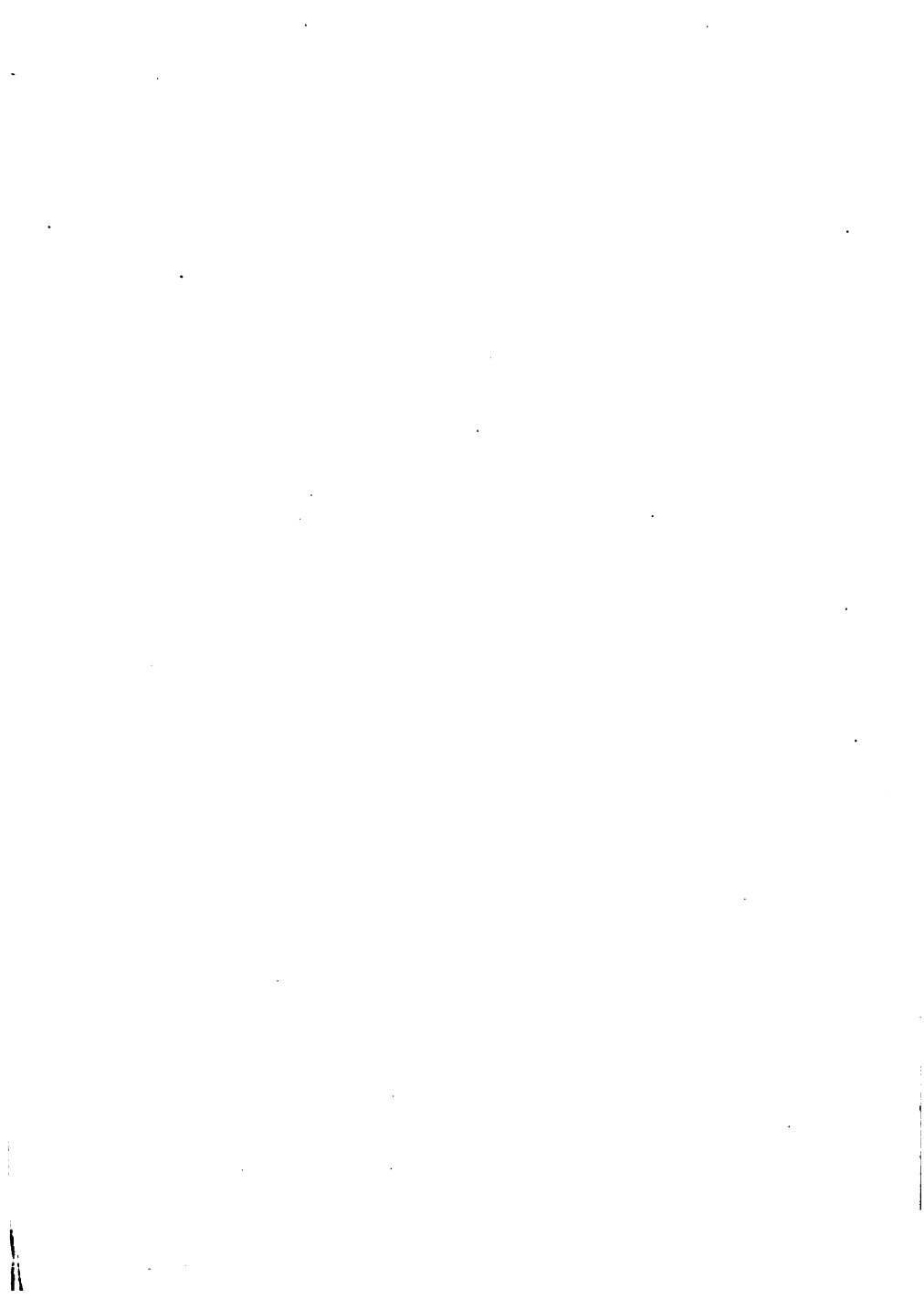


10-566

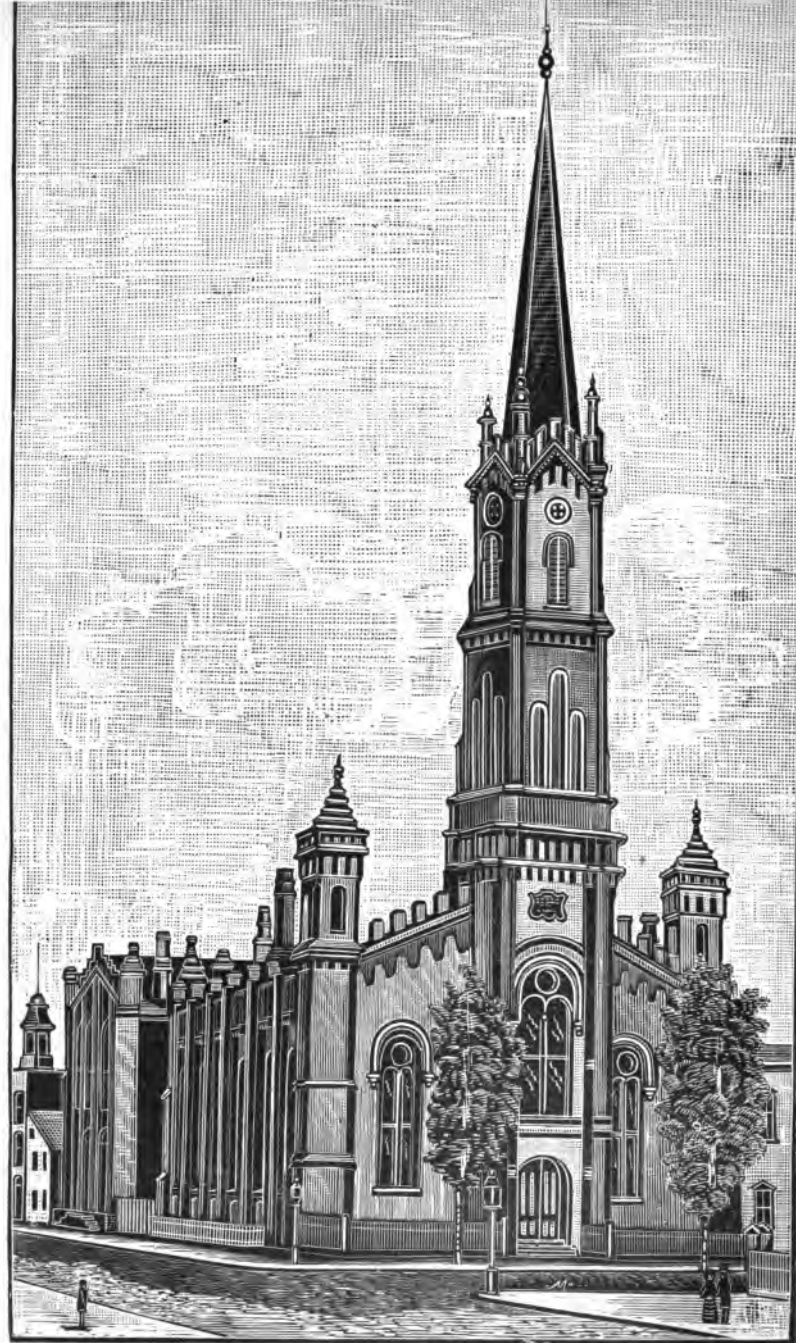
Compliments-

Francis E. Marsten









FIRST PRESBYTERIAN CHURCH, COLUMBUS, OHIO.

Francis E. Marsten, Pastor.

# "AFTER EIGHTY YEARS,"

PREPARED BY

FRANCIS E. MARSTEN.

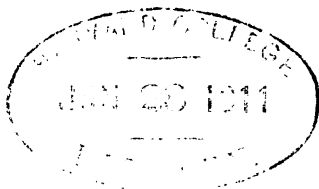
---

*"Attend, ye people, heare and learne,  
E'en of our fathers old."  
"The just shall live by faith."*

---

A. H. SMYTHE,  
COLUMBUS, O.  
1886.

US 25832-10



## **C. E. Perkins memorial.**

THANKS are extended to W. D. BRICKELL, Esq., for permitting the use of five of the illustrations of this volume, and for other courtesies.

---

PRESS OF THE OHIO STATE JOURNAL.

---

# CONTENTS.

	Page.
Introduction .....	5
Historical Sketch .....	10
The Early Church .....	14
Pastors of the Church .....	14
Ruling Elders .....	20
Outgrowths of the Church .....	23
Revivals .....	26
Relation of Church to City .....	28
Church Music .....	31
Women of the Church .....	33
Church Edifices .....	35
Memorial Sermon .....	41
Faith of the Founders .....	55
Obligations of Our Heritage .....	59
Former Pastor's Greeting .....	63
Monday Services .....	68
Greeting from Sister Churches .....	69
Letters .....	71
Reminiscences .....	75
History of Sunday School .....	78
Tuesday's Exercises .....	86
Introductory Remarks .....	87
Sketch of Isaac Dalton .....	88
Letters .....	91
The Ladies. ....	99
Greeting from Second Church .....	102
Greeting from Westminster Church .....	106
Greeting from Hoge Church .....	110
Collegiate Church .....	111
Eldership of Twenty-five Years Ago .....	111
Trustees of Twenty-five Years Ago .....	113
Bits of History .....	113
Letters from Former Pastors .....	117
Bequest of the Eightieth Year .....	123
Greeting from First Congregational Church .....	123

1806.

1886.

EIGHTIETH ANNIVERSARY

OF THE ORGANIZATION OF THE

FIRST PRESBYTERIAN CHURCH,

COLUMBUS, OHIO,

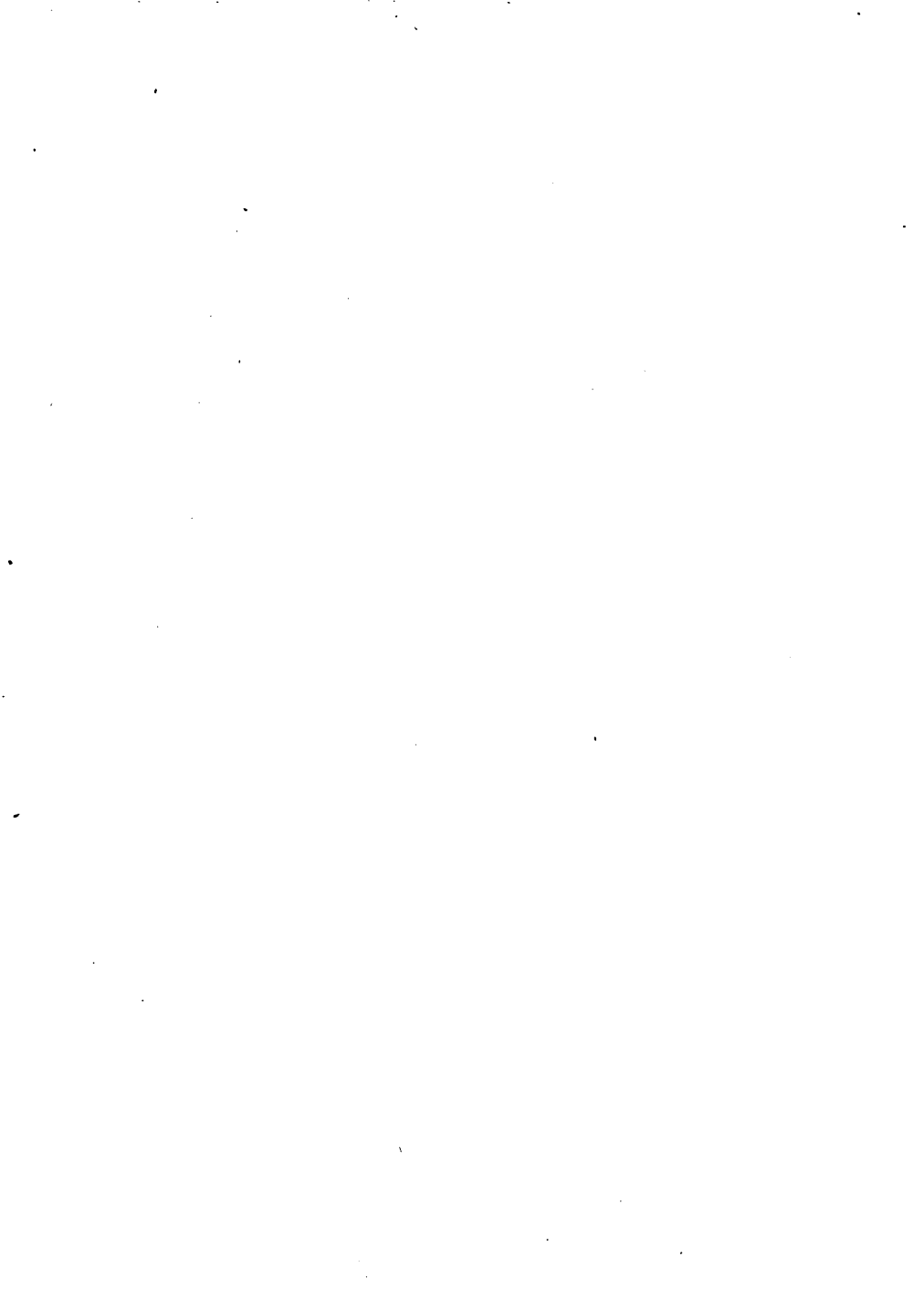
*February 8th, 1886.*

---

REV. FRANCIS E. MARSTEN, PASTOR.

---

*The First Presbyterian Church of Columbus, Ohio, was  
organized February 8th, 1806, by the  
Rev. James Hoge, D. D.*





REV. JAMES HOGE, D. D.

## AFTER EIGHTY YEARS.

---

IN its issue of Monday, February 8th, 1886, the *Ohio State Journal*, of Columbus, said :

“Yesterday was a memorable day in the history of the First Presbyterian Church, and the services were devoted exclusively to the commemoration of the eightieth anniversary of the organization of the church. For years—in fact, ever since its establishment—the First Church has been one of the leading bodies in the city, and its members and congregation have always numbered many of the most prominent and cultured people of the Capital City. Thirty years ago the semi-centennial was celebrated in a most happy manner, and the arrangements for this anniversary were prepared with the same degree of care. It is the intention to continue the memorial gathering or reunion through to-day and to-morrow, the social feature being set for Tuesday evening.”

The church was appropriately decorated with evergreen. The memorial tablet erected to the memory of Dr. Hoge was surrounded with a wreath of ever-



green, above which was the date "1806," and on the opposite side the date "1886."

The following was the order of exercises observed on Sabbath morning, February 7th :

*Doxology.*

*Invocation.*

*Te Deum Laudamus.*

*Scripture Lesson, 90th Psalm :*

Lord, Thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction ; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood ; they are as a sleep ; in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath : we spend our years as a tale that is told.

The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow ; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long ? and let it repent thee concerning thy servants.

O, satisfy us early with thy mercy ; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us ; and established thou the work of our hands upon us ; yea, the work of our hands, establish thou it.

## HYMN.

O, God of Bethel, by whose hand  
Thy people still are fed ;  
Who, through this weary pilgrimage,  
Hast all our fathers led.

Our vows, our prayers, we now present  
Before Thy throne of grace ;  
God of our fathers, be the God  
Of their succeeding race.

Through each perplexing path of life  
Our wandering footsteps guide ;  
Give us each day our daily bread,  
And raiment fit provide.

O, spread Thy covering wings around,  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace.

*Prayer, by Rev. Robert J. Laidlaw.*

*Hymn 435, Presbyterian Hymnal :*

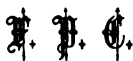
“ Our God, our help in ages past.”

*Historical Sketch by the Pastor.*

*Memorial Sermon, Rev. R. J. Laidlaw.*

*Prayer.*

*Original Hymn, written by Francis E. Marsten.*



TUNE—*Louvan.*

Beneath the shadow of Thy wing,  
Great God, we bow with song and prayer,  
Tribute of grateful hearts we bring  
For all Thy providential care.  
We thank Thee for our heritage  
Of faith and hope, and love and truth,  
Of holy church and open Page  
To guide our feet in age or youth.

Our fathers trod the wilderness ;  
And 'mid the primal forest vast,  
In wintry hardship and distress,  
Where Hand Divine their lot had cast,  
They reared to Thee the sacred shrine ;  
And kept the faith, Thy wisdom willed ;  
With Heavenly grace Thy house did shine,  
As psalm and prayer its precincts filled.

Our fathers' God, we serve Thee, too ;  
Thy covenant our hope ; and may  
We all, O Christ, our Master true,  
Fresh graces gain from day to day.  
As Thou hast blessed for fourscore years  
The saintly work performed of yore,  
So let Thy Church, through smiles and tears,  
Grow by Thy Spirit evermore.

**BENEDICTION.**

**HISTORICAL SKETCH**

BY THE PASTOR, FRANCIS E. MARSTEN.

On such an occasion as this it is well to recall the founders of this institution and the foundation upon which they built it. The Apostle Paul declares, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation." These words have a peculiar fitness to this hour, from their association in the annals of the First Church.

Thirty years ago this church celebrated the semi-centennial of its organization and of the pastorate of Dr. Hoge, its beloved shepherd. That it was an occasion of great joy, the written history of the event, and the lively memories of those still living among us who participated in the festival, alike fully testify. This text was used on that occasion, and woven into one of the many beautiful devices prepared by Mr. Joseph Sullivant, a descendant of one of the original members of the congregation, for that festival. I reproduce it because of the history which it contains:

**OUR FOUNDERS.**

"According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation."—  
[1 Cor. iii, 10.

"First Presbyterian Church," organized in Franklin-ton February 8, 1806. Pastor, James Hoge; elders,

Robert Culbertson, William Read; trustees, Joseph Dixon, John Dill, Daniel Nelson, William Domigan, Jos. Hunter, Lucas Sullivant. The original members of the congregation and their families—Robert Culbertson, Wm. Read, David Nelson, Wm. Shaw, John Turner, Edward Livingston, John Dill, William Domigan, Joseph Dixon, Lucas Sullivant, Samuel King, Luther Powers, Samuel G. Flenniken, William Stewart, John Lisle, Joseph Parkes, David Jameson, John Hunter, George Skidmore, Joseph Hunter, Wm. Brown, Wm. McElvain. To these may also be added the thirteen original members of the church—Robert Culbertson and wife, Wm. Read and wife, David Nelson and wife, Robert Young and wife, Mrs. Margaret Thompson, Mrs. Susannah McCoy, Michael Fisher and wife, and Miss Katherine Kessler.

It may be seen that even then the women were by far the better half of the church. To that appropriate motto to which reference has been made, Mr. Sullivant added:

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."—[Isaiah lx, 4.

And as the generations have rolled on, how truly has this promise of Holy Writ been verified unto this people.

It is interesting to notice what led the young James Hoge, in the providence of God, to begin his life-work in Ohio. A slight sketch of his history may enable us the better to appreciate the motives which governed him in seeking the then distant frontier, with its privations, its sparse settlement, its dangers from savages, border wars and ruffianism.

James Hoge, his biographer writes, was born at Moorfield, Hardy county, Va., on the 4th of July, 1784. His parents were both natives of that state. Their ancestors were of good old Scotch stock, who came to America in the latter part of the seventeenth, or early in the eighteenth century. His father was a man of considerable eminence in the Presbyterian Church. From his induction into the ministry, until 1806 he was pastor of several Presbyterian churches. At that time he was called to the Presidency of Hampden and Sydney College, which position he held at the hour of his death, in 1822.

The future home missionary was educated mostly at home, though some years were passed under the training of the Rev. Dr. Priestly, who was eminent as an educator of that day. During 1803-5 Mr. Hoge taught school in Virginia, and studied theology privately; for there were no theological seminaries in reach of the young man then. He was licensed to preach on the 17th of April, 1805, by the Presbytery

of Lexington, Va. In October, 1803, he made a journey to Ohio, to see a tract of land in Highland county. So much interested in the region did he become during his visit, that he determined to make it his future home. After he was licensed to preach he applied for, and obtained an appointment as itinerant missionary in Ohio, from the General Assembly of the Presbyterian Church in 1805.

From how small beginnings what great results flow in the providence of God! When James Hoge started out into the great State of Ohio, it was thought by some of his friends that he could not live more than a few months, for already the hectic flush had mounted to his face. But the youth who seemed so feeble was destined to a long life, and to lay the foundations of great works for the abiding good of many generations. The General Assembly of the Presbyterian Church in the United States of America, assembled at Philadelphia, set apart James Hoge to proceed to the State of Ohio to preach the gospel; and in order to define carefully the territory over which this bishop was to exercise jurisdiction, the commission included the parts thereunto adjacent. It is not stated whether the fathers thought this parish small enough for a sick man or not.

Here he wrought for God and humnity; and here his descendants and their families are continuing the good work he so well began.



## THE EARLY CHURCH.

In November of 1805, James Hoge arrived in Franklinton, then the prominent settlement in Central Ohio. He, according to his commission, and with his wonted enthusiasm in proclaiming the gospel, began at once to preach. His first services were held in a two-story frame house, an engraving of which is carefully preserved among the historical relics of ye olden time. Those were primitive in Ohio. <sup>the</sup> little was known about the region, especially as to its possible development. It was the day of small things. He continued to preach, and on the 8th of February, 1806, the First Presbyterian Church was organized, and on the next Sabbath the Lord's Supper was administered to thirteen members and communicants. This was the first church of *any denomination* that was organized within these limits, now known as the city of Columbus.

## PASTORS OF THE CHURCH.

Following is a copy of the first call extended by the church to Rev. James Hoge :

"The congregation of Franklinton being on sufficient grounds well satisfied of the ministerial qualifications of you, James Hoge, and having good hopes from our past experience of your labours, that your ministrations in the gospel will be profitable to our spiritual



**HOUSE IN WHICH THE CONGREGATION FIRST WORSHIPPED IN FRANKLINTON, 1806.**



interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord, and that you may be free from worldly cares and avocations we hereby promise and oblige ourselves to pay to you the sum of three hundred dollars in half yearly payments annually for three-fourths of your time until we find ourselves able to give a compensation for the whole of your time in like proportion during the time of your being and continuing the regular pastor of this church.

"In testimony whereof we have respectfully subscribed our names this 25th day of September, Anno Domini 1807.

ROBERT CULBERTSON,

WILLIAM REED,

*Elders.*

JOSEPH DICKSON,

JOHN DILL,

DAVID NELSON,

WILLIAM DOMIGAN,

JOSEPH HUNTER,

LUCAS SULLIVANT,

*Trustees.*

"That this call was prepared and forwarded for Mr. Hoge, with the knowledge and at the earnest request

of the whole congregation of Franklinton, is attested to by

ROBERT G. WILSON."

When it was deemed best to transfer the church from the West to the East Side, with the consent of Presbytery, it was formally accomplished on November 19, 1821, calling him to the Columbus pulpit. He accepted the call in January, 1823.

In 1850, at Dr. Hoge's request, a co-pastor was elected—Dr. Josiah D. Smith, then of Truro. He was installed in December, 1850, and resigned January 16, 1854, to accept a call to the Westminster Church, of Columbus, O.

On December 24, 1855, Rev. David Hall, of the Presbytery of Allegheny, was called as co-pastor, and entered upon his duties in February, 1856. He resigned in April, 1857.

The congregation met February 28, 1857, to take into consideration the resignation of their pastor. The Rev. Dr. Smith, of Westminster, being present was invited to preside as Moderator; Mr. Joseph Sullivant then offered the following preamble and resolutions, which were unanimously adopted:

"*Whereas*, This congregation has been notified that their pastor, Rev. James Hoge, has asked leave of the Presbytery of Columbus to resign his charge over this church and congregation, on account of advanced age, and consequent infirmity; and where-

as, in the long and intimate acquaintance that has existed between us and our beloved pastor for more than half a century, none but feelings of the warmest affection, sympathy and respect have had a moment's place, we are pained at the thought that our long continued connection must be dissolved, and the fond hope relinquished that it should continue as long as our beneficent Father should spare his most useful life; but in this event, as in all that has occurred in our previous intercourse, it is the desire of the congregation to defer to the expressed wishes and better judgment of our beloved pastor. Therefore, be it

*"Resolved,* by the First Presbyterian Church and congregation of Columbus, That we do hereby accede to the request of our pastor, Rev. James Hoge, preferred to the Presbytery of Columbus, to resign his pastoral charge of this congregation; and that his relation therewith be dissolved by the Presbytery at the ensuing spring meeting.

*"Resolved,* That in thus consenting this congregation yields to a belief, reluctantly admitted, that his advanced years and enfeebled health imperatively demands relief from care and constant labor; while submitting to this necessity we yet hope and pray that he may long be spared to exemplify, as heretofore, the Christian doctrine in our midst, and before

the people of this city and State, and that so far as is practicable we may not be deprived of his enlightened counsel in the congregation, but as a 'father in Israel,' he may still go out and in amongst us, teaching us by his life of faith, and filling our pulpit from time to time whenever he may be able to proclaim the unsearchable riches of Christ.

*"Resolved,* That in looking backwards we now clearly recognize the hand of Providence in raising up a man of eminent prudence and ability, and sending him forth to plant the church literally in the wilderness; and we acknowledge with fervent feelings of unfeigned gratitude the kindness and benevolence of the 'Great Head of the church' in continuing his very able and acceptable ministrations among us for such a length of time, and for the great measure of success and influence that has attended the same; an influence not confined to the pulpit or this congregation, but which has been constantly operating on this community for now more than fifty years.

*"Resolved,* That our prayers and our sympathies shall still accompany our pastor; that his memory shall be warmly cherished, and that we will teach his name to our children, and to our children's children, as one endeared to us during numberless occasions of sorrow and of joy, 'who instant in season and out of season,' has so faithfully and kindly shown us the

path of life, and nobly entitled to the plaudit of his Lord, 'Well done, thou good and faithful servant.'

*"Resolved,* That a copy of these resolutions, duly attested, be presented to the Clerk of Columbus Presbytery, and to our beloved pastor.

*"J. D. SMITH, Moderator."*

The Rev. Edgar Woods, of Wheeling, Virginia, having for some time preached to the congregation, and performed other ministerial duties with great acceptance, he was elected to fill the vacancy of Dr. Hoge, which was appointed to take effect on the 30th of June, his salary fixed at fifteen hundred dollars, and the session and trustees were directed May 4th, 1857, to make out a call and prosecute it to completion according to the rules of the church. Sabbath day, June 28, 1857, Dr. Hoge preached the closing sermon of his ministry as pastor of this church, after a connection of over half a century.

Tuesday, June 30th, 1857, Rev. Edgar Woods, pastor-elect of this church, was installed by a committee of Columbus Presbytery, consisting of Rev. James Hoge, D. D., J. D. Smith, D. D., G. L. Kalb and Washington Maynard, and Elder William Blynn. Rev. Edgar Woods resigned his charge February, 1862, with the intention of returning to Virginia; and under date of February 27th, 1862, we find the following record of the session :



"The pastor, Rev. Edgar Woods, having resigned, the session, after consultation, agreed to visit Rev. James Hoge, D. D., this day in a body, to state to him our condition and solicit his advice. The kind doctor received us, Elders Abbot, Cherry, Dalton, Thomas and Awl, at his residence at four o'clock in the afternoon, in the most cordial and affectionate manner, showing the deepest interest in the welfare of the congregation, and giving us the full benefit of his mature judgment and excellent counsel. He is now in the seventy-eighth year of his age, and in the full enjoyment of all his strong faculties. We had a profitable and most delightful interview.

"WILLIAM M. AWL, *Clerk.*"

In the following October Rev. W. C. Roberts, of Wilmington, Del., was called, and was installed November 11, 1862. The venerable and beloved Dr. Hoge died on September 22, 1863. In December, 1864, Mr. Roberts resigned. A call was extended to Rev. William R. Marshall in February, 1865, who accepted, and was installed as pastor the following month. Dr. Marshall resigning December 20, 1869, the church remained without a pastor until the spring of 1871, when it called Rev. Robert J. Laidlaw, of Milton, Canada, who was ordained and installed September 22, 1871. Mr. Laidlaw resigned in April, 1875. In July of the same year Rev. Edward P.

Heberton, of Minnesota, was called, and entered upon his ministrations September 5, 1875. He resigned February 21, 1877, and on May 28, 1877, Rev. Willis Lord, D. D., was called and remained as a stated supply for two years and six months. Rev. John W. Bailey, D. D., of Sparta, Ill., was called December 21, 1880, and continued to supply the pulpit as pastor of the church for two years.

I have carefully looked over the records of these pastorates, so far as preserved, and from a perusal of the minutes of the congregational meetings of the church, the historian and antiquarian will be struck by the redundance of almost superhuman virtues and angelic traits of character that adorned each individual of them.

The present pastor was installed by the Presbytery of Columbus, October 4, 1883.

#### THE RULING ELDERS

since organization are as follows:

Robert Culbertson.....	Ordained	February 9, 1806.
Judge Wm. Reed.....	"	"
Michael Fisher.....	"	January 11, 1808.
William Stewart.....	"	Feb. 20, 1819.
Robert Nelson.....	"	"
John Laughry.....	"	"
James Johnson.....	Installed	Feb. 12, "

---

Hugh Forster.....	Ordained February 12, 1819.
William Patterson.....	" August 20, 1821.
John Long.....	" " "
N. W. Smith.....	Records of time lost.
James Robinson.....	" "
Samuel G. Flenniken...	" "
Samuel M. Kilgore.....	" "
William Clayvough.....	" "
Ralph Osborn.....	" "
Dr. N. M. Miller.....	" "
John Barr.....	Ordained and install'd, 1835.
Abrel Forster.....	" " "
Isaac Dalton.....	" " "
William Sterritt.....	" " "
Lawson McCullough...	Ordained April 1, 1840.
Walter Amos.....	" " "
James Cherry.....	" " "
George McMillan.....	" June, 1849.
H. F. Huntington.....	" May 4, 1846.
Thomas Moodie.....	" " "
James S. Abbott.....	" June, "
William Blynn.....	" " "
William M. Awl, M. D..	" April 19, 1857.
*Alfred Thomas.....	" " "
James H. Pooley, M. D.	" Nov. 19, 1876.
Thomas Robinson.....	" " "
*Charles Albert Bowe..	" " "

Orlando E. Lewis.....	Ordained September, 1883.
*John N. Eldridge.....	" "
*Foster Copeland.....	" "
*Edward M. Doty.....	" October, 1885.
*William Enfield.....	" "
*Charles E. Denton....	" "
*Henry E. Brooks.....	" "

---

These \* compose the present session.

#### THE DAUGHTERS OF THE CHURCH.

The following Church organizations have grown out of this parent Church:

"TRURO PRESBYTERIAN CHURCH," organized January 4, 1827.

"SECOND PRESBYTERIAN CHURCH OF COLUMBUS, OHIO," organized January 29, 1839.

"THE WESTMINSTER PRESBYTERIAN CHURCH OF COLUMBUS," organized April 19, 1854.

"THE HOGE PRESBYTERIAN CHURCH," organized January 22, 1870.

The "Truro Church," eldest daughter of the old mother, was organized by the Presbytery of Columbus January 4, 1827. It began with about thirty members, having William Patterson and John Long as Ruling Elders. In its days of greatest prosperity it numbered nearly one hundred members. From the

Truro Church came the Rev. J. D. Smith, so long and so favorably known in Columbus.

In the summer and autumn of 1838, the subject of colonizing was agitated among a portion of the members of the First Church. It was the intention at the time to form a Congregational Church. A preliminary meeting for this purpose was held January 22, 1839. Some twenty persons from the First Church joined in the movement. By these it was resolved on the 29th of January, 1839, to organize a society to be called the "First Congregational Society of the City of Columbus." But before the end of the month this body of people showed their wisdom and appreciation of Republican institutions by changing the organization into "The Second Presbyterian Church of Columbus," a title still retained. The movement has prospered, and the large and wealthy congregation of the "Second" has demonstrated the wisdom of planting the new church; and while the mother still dwells in her old cottage, the daughter goes in and out of her stately palace.

During the years of 1850-51 the subject of another colony was frequently talked of and urged by the aged pastor. This agitation resulted in the presentation to Presbytery of a memorial by fifty-nine members of the First Church to be organized as a

separate church. The request was granted April 19, 1854, and the Westminster Church of Columbus, the third daughter, began a life which, under God, is destined to years of vigor and usefulness.

Sixteen years ago the attention of Presbyterians was turned to the needs of the northern part of the city, and Hoge Chapel was built, and a church organized which has been carrying on, with the help of the mother church, a successful work for the Master ever since. The location of the building was unfortunate; but the time is now ripe for this church to move into a better neighborhood, and one in which the proclamation of the gospel can be made under more auspicious circumstances.

Again the spirit of growth has possessed the successors of the former generation, and the present and future outlook for our denominational work is most promising. Let us lift high the standard, and go forward to possess the fullness of our heritage. The north and the east are alike uttering the Macedonian cry. We, as Presbyterians, will be false to our trusts unless the next decade beholds a great work for church extension within the limits of our city. It is hoped that the Collegiate Presbyterian Church, another planting of the First Church, will soon grow from a colleague into an independent stronghold of the faith.

## REVIVALS.

The old church was repeatedly visited with the outpouring of the Holy Spirit. These revival seasons were deep, quiet movements. The stately nature of the pastor naturally gave direction to them. The great spiritual awakening of 1857-'58 was shared in by this church, in common with the churches of God all over the land.

It was during this time that the daily prayer meeting, held in the basement of the old church, was commenced.

It was a union meeting of all the churches around the square. When started, the purpose of the leaders was to continue a special service for spiritual quickening for a few weeks only. But the Spirit of God came down with power, and the effort of a day merged into a service that continued without intermission from the 13th of March, 1858, for about seventeen years. It opened at half-past eight in the morning and lasted for half an hour.

The leader of one day secured a leader for the next. Many now living can remember the power for good which flowed out from these services. The attendance for a long time taxed the utmost capacity of the upper sanctuary.

The spiritual quickening received from these daily gatherings the records of eternity will alone reveal.

A number of pleasing incidents are handed down, some of which are not unworthy of a place in a collection that is in a sense a mirror of the past.

Hon. Chauncey N. Olds and Judge J. W. Baldwin were among the constant attendants at these morning meetings. One morning, as they were coming out, one said to the other: "We were at the commencement of these prayer meetings; let us be the two who will hold out the longest," and they mutually agreed to this proposition. And these two brethren had the honor to be the last attendants. They met and with the most tender services brought the long series to its close. No wonder that life-long friendships were cemented by such holy ties as these.

One morning the Rev. Mr. Gowdy, pastor of the U. P. Church in Columbus, was called upon to lead the brethren. He modestly arose and apologized for being compelled to decline, as he could not sing hymns. On account of his conscientious scruples in this regard, the venerable Dr. Hoge immediately relieved him of his embarrassment by avowing that the brethren would all join in singing Rousses' version of the psalms for that day. And psalms they sang.

Again, one morning no male was present to lead the devotions, and Miss Clark, well known in the community in those days, went up to the desk and



read the 12th psalm, beginning, "Help Lord, for the Godly man ceaseth."

THE RELATION OF THE CHURCH TO THE GROWTH OF  
THE CITY.

The founders of this church were men and women of the most sterling piety. They believed in the Bible, they held with firm tenacity the faith once delivered to the saints.

So the First Church has played no unimportant part through many of its leading members in shaping the educational and charitable institutions of the city. Those in its connection were the leading business men of the old city, and their successors are still in the van of progress in commercial, social, charitable and religious improvement.

The grand State philanthropies, whose buildings adorn our streets and suburbs, attest the great and statesman-like qualities of the mind of the first pastor of this church. The impression that this man made on a journalist of thirty years ago is well voiced in the report of the proceedings, at the festival of the semi-centennial, in a newspaper of the period: "The revered and beloved teacher who first ministered at the humble altars in the wilderness, still lives to consecrate the occasion with his presence, and to receive the salutations of the second and third gen-

erations of those whom he has gathered into the fold of the Divine Master."

And the estimation in which he was held by the brethren of the ministry is fully exemplified by the following minute, culled from the records of the Presbytery. In dissolving this relation the Presbytery made this record: "In terminating this pastoral connection of nearly half a century's standing, Presbytery would, with sincere gratitude to the Head of the church, recognize the goodness and mercy shown, in sparing the life and health of this revered father in the ministry for so many years; in granting him so much success in the immediate sphere of his labors, and in raising him to a position of influence, which has been so widely and beneficently felt, and by which his name has obtained a distinguished place among the ministers of our country."

In 1856 the oldest living member of the church was Robert W. McCoy, whose upright character, and straight-forward business activity had impressed itself upon this community for a period of forty-five years. Another man to whom this city owes a debt of gratitude is Dr. William Maclay Aul, who for fifty-six years was connected with this church. His life seems to have been devoted to religion and works of charity. His biographer says of him, that "his care and self-denying labor assisted at the birth and early struggles

of nearly all of the magnificent charities of which the commonwealth of Ohio is so justly proud. Everywhere and always his Christian integrity, wisdom and moderation made him a valued counsellor."

Still another, whose life in a quieter sphere did not a little to impress the business world with value of Christian integrity, was Isaac Dalton, who for fifty years was a member of this household of faith, forty-five of which he was a beloved and revered elder.

As a sketch of his life and work is to be given at another service during these anniversary meetings, I forbear to speak further of him now. It is such men who honor the Gospel, and being dead, yet speak in the conscious and unconscious influence they have exerted on succeeding life.

Many from the church, from time to time, have thus impressed themselves upon nearly every department of our city's life. Scarcely an institution that has been an honor or a blessing to Central Ohio that has not felt the moulding hand of one or more members of the old First Church. And as I, well nigh a stranger to our institutions and history, have delved in the musty records of the past, my admiration for the qualities of brain and heart of the founders of this church, and their immediate successors, has grown with every fresh revelation of the grand and inspiring

way they sought to shape the destinies of this city and commonwealth. More and more have I been impressed with the fact that our devotion to religion should broaden all our perceptions and consecrate all our faculties to the social, political and moral improvement of our fellow men.

#### CHURCH MUSIC.

About 1839 the congregation began to be agitated about church music. In the old days in Franklinton, and when the people worshipped in "Trinity in Unity," the church singing was performed with the aid of no more formidable instrument than a tuning fork.

The pious elder who led the singing stood up before the audience and lined off the hymn, and then, with nasal twang to the voice and a see-saw motion to the arm, helped the congregation sing the praises of the Lord. But some of the people felt that the praises of God could be the better rendered by the assistance of some kind of musical instrument. But the opposition was strong, and the frowns on such ungodly measures were deep and ominous. Yet there was one man who was equal to the emergency. He was none other than the saintly Elder Dalton. Tradition says that he caused a base viol to be constructed in the secret of his own workshop, and at

the appointed time had it conveyed to the organ gallery, where the choir were wont to dispense sweet harmony. Hidden from the view of the congregation it was played very softly. Such a voice, as helped in the worship that morning, the old people had never heard. "Why don't you give us such singing every Sabbath?" queried the old folks of the opposition. Being thus captured with guile the objectors gave in, and instrumental music became a factor in the routine of divine service in the Old First.

Mr. Joseph Sullivant, as he reviewed the history of the period, says: "About this time, also, occurred one of those simple events which show that even a church must keep pace with the times; it was the introduction of an organ into public worship. Grave doubts and fears were expressed by some of the older members as to its effects upon the congregation. But the ladies were unanimous for it, and while the men doubted and discussed, they carried the day, and decided the matter by declaring that they would get it themselves and pay for it. They diligently labored for the purpose, and brought in the congregation to help them at last."

Mr. Sullivant says he well recollects when he heard the organ for the first time pealing forth its solemn notes in what was then thought to be the "lofty nave" of the church; and how his thoughts trav-

eled back to his boyhood, when he sat in the old Franklinton church, and a venerable elder stepped forth with solemn and measured tread to take his place in front of the pulpit, "and with a few sonorous efforts to clear his throat, with uplifted hand and sawing motion, pitched the tune for the congregation."

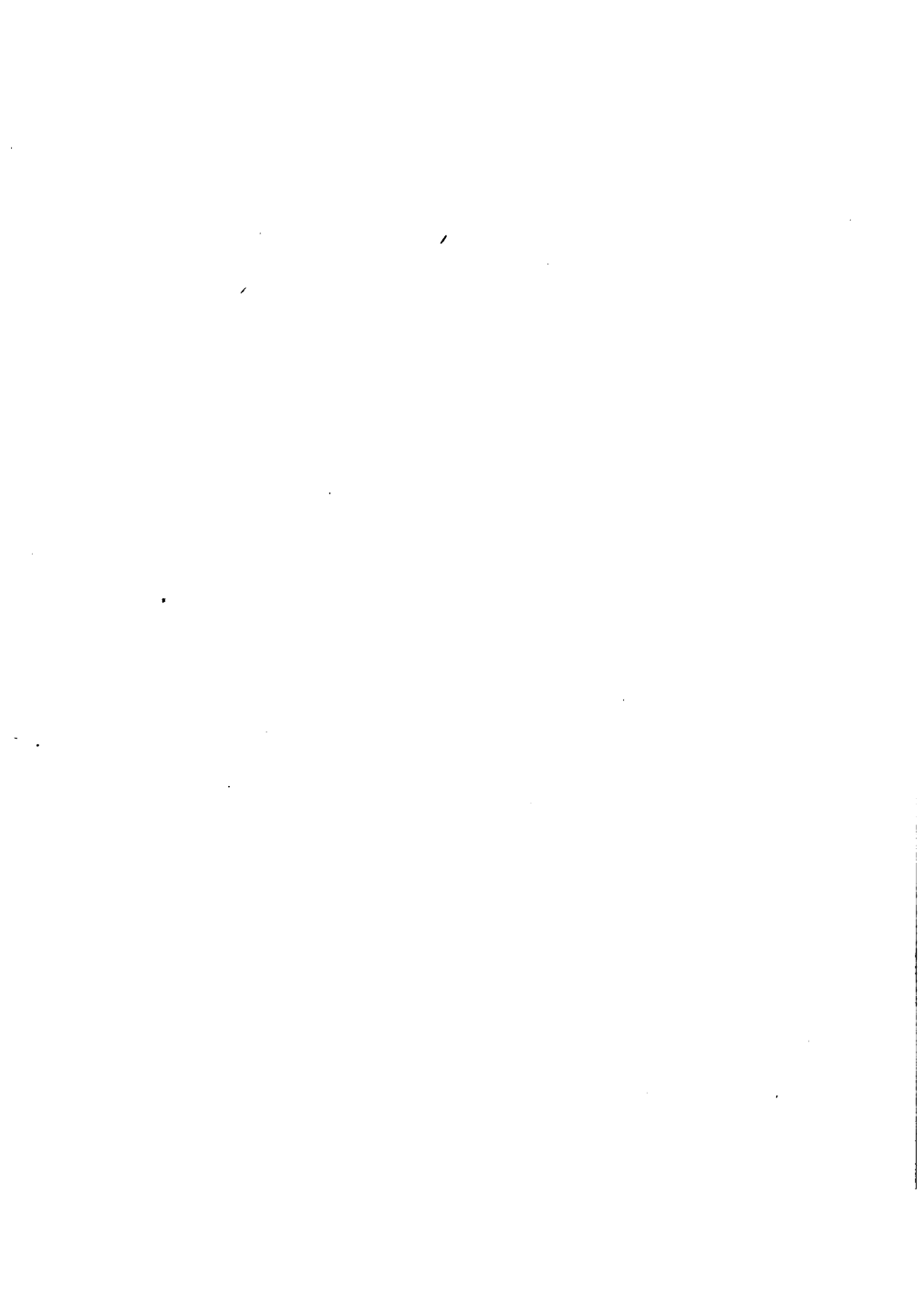
The extreme of modern progress in this direction is, when an artistic latter-day choir tickle the æsthetic ear of the listless and fashionable congregation with soft operatic airs at an expense of thousands per annum.

#### THE WOMEN OF THE CHURCH.

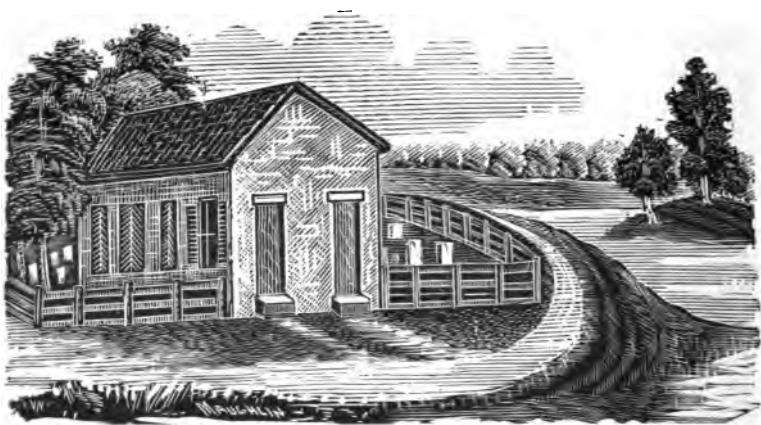
From the very beginning the women have been a strong factor in the prosperity of the church. Forming a large proportion of its membership, the enterprises in which the church has engaged have always proved successful when the brethren have called the charmed presence of the sisters to their side. When the worthies of the past wanted to build a new church, they sought the assistance of the ladies. If an organ was needed the good sisters were left to raise the funds with which to pay for it. The marvelous poverty in money and resource of the male portion of the church is speedily discovered when one looks over the records of the session and trustees. Even so late as the time when the chapel which covers the rear

of the church lot was built, the gentlemen of the Board of Trustees could discover no way under the sun that so costly and arduous an undertaking as building a chapel could be wrestled with, until one magnanimous soul suggested, "We might call on the ladies." The alacrity with which it was done and the ready response that the ladies gave is witnessed by our commodious chapel, which is conceded to be a more cheerful place of worship than the dingy basement in which the fathers studied the Westminster catechism and wrestled with the angel of prayer.

It is fitting the fact be recalled just here, that it was owing to the efficient leadership of Mrs. Mary E. Campbell that our chapel was ever erected. She, as President of the Ladies' Aid Society, in every way manifested her ability to direct in church affairs. When her pastor went to her in his despondency, after being repulsed by the brethren on account of what appeared to them the colossal eminence of the task, and opened to her his plans and and hopes, her liberal soul exclaimed, "It shall be done at once." It was done. May her devout and unselfish spirit possess the child of her love! When she moved in an enterprise, as if by magic her magnetic soul saw and led the way to victory. May our present president, her successor, go on as she has begun in the heroic pathway of this sainted daughter of the church.







FIRST REGULAR CHURCH IN FRANKLINTON, 1811.  
Gift of Mr. Lucas Sullivant.

The way to victory is to lead in the path of self-denial and danger.

All honor to the women of the old First Church; may they continue in the future, as they have done in the past, to direct its progress and inspire its activities.

To the ladies is due the reputation that the church has so long and justly sustained of being the missionary church of the denomination in central Ohio. Their zeal and activity in the home and foreign work has cheered many a laborer on the desolate frontier, and carried many a page of the Gospel to heathen shores. When the fiftieth anniversary came 'round, it was the ladies whose energy and zeal seconded the enthusiasm of that rare scholar and antiquarian, Mr. Sullivant, and made the occasion an imposing success. Again I say all honor to our ladies. I will not stop here to mention the names of those who have been leaders in every good work; they will receive recognition later in these services.

#### THE EDIFICES IN WHICH THE CHURCH HAS WORSHIPED.

The church which was organized in a private house in Franklinton was the first church of any denomination in the limits of central Ohio. The congregation continued for some little time to worship here. The call of that First Church to its first pastor

Rev. James Hoge, is before you all to-day. [The ancient call, neatly framed, occupied a niche in front of the pulpit]. In 1812 a brick house was erected for the accomodation of the congregation. This was built mainly through the instrumentality of Lucas Sullivant. The war being then in its height, the government took possession of this frontier church for a store-house. In March, 1813, a violent storm blew in the gable end of the building; a large quantity of grain stored within was wet, and as a result its swelling burst the walls asunder, and the building was destroyed. The government, however, paid for it. In 1815 a new house of worship was erected. It was located on the edge of the village on the western bank of the Scioto river. It had a fine situation, commanding a beautiful view of the stream, and near to the wooded island, known as the "British island," from the fact that some war prisoners were confined there a short time. Like nearly all the old churches, it was in cheerful proximity to a beautiful burying ground. In the meantime, while the congregation was worshipping in Franklinton, the east side of the town was growing rapidly. Columbus began to attract settlers. The pastor of the church found a pleasant home on the east side. About 1814 he began to hold services in a log cabin on the corner of Spring and Third streets. Whereas the majority of the

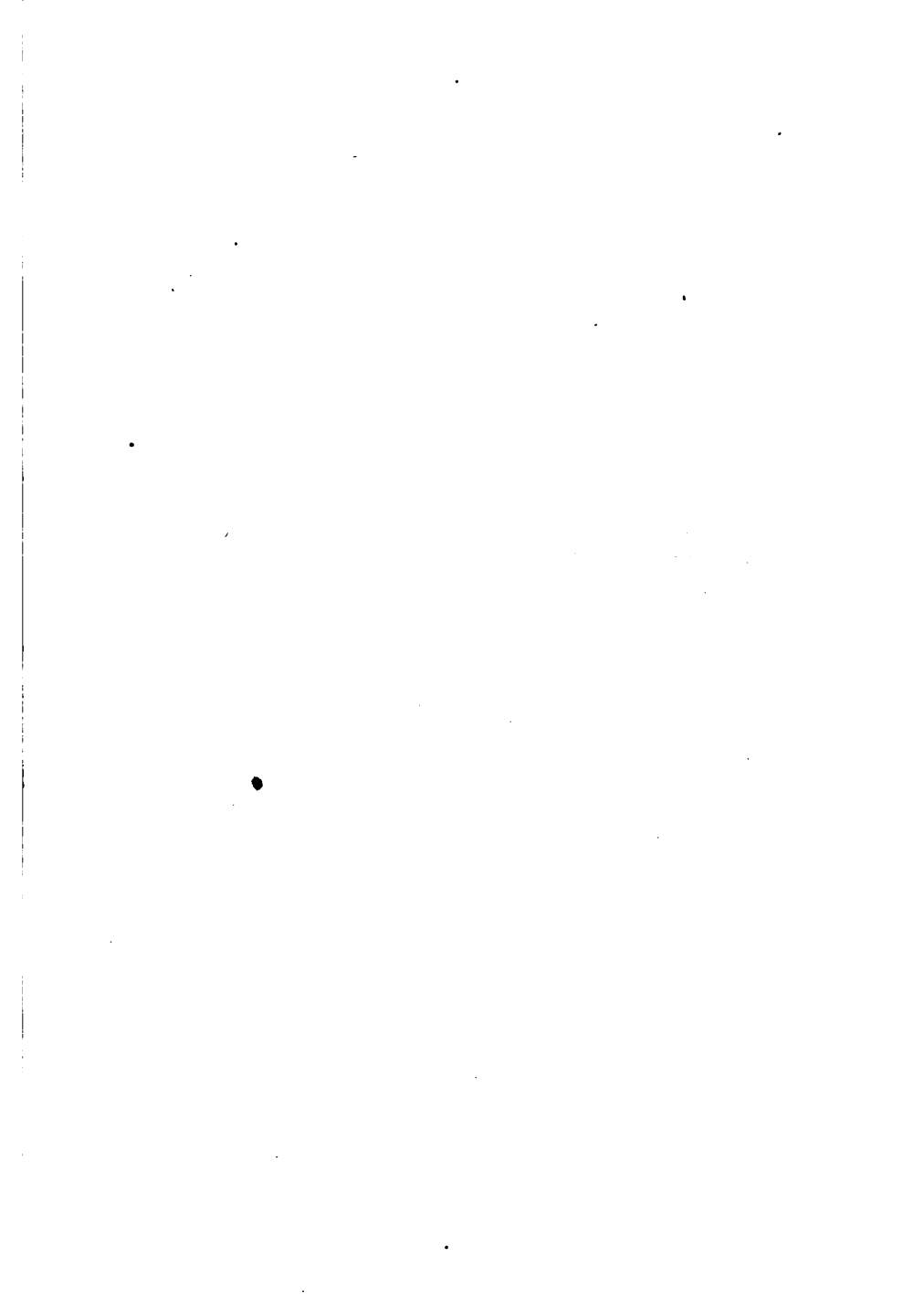
congregation had now taken up their residences at the east side of the Scioto, it was deemed expedient for the accomodation of the congregation that ground should be purchased and a suitable house of worship erected at the east end of the settlement. The pastor was most enthusiastic in his advocacy of this measure, although as we may suppose it was opposed by those who had determined for one reason or the other not to move to the east side. For the accomplishment of this purpose an agreement was entered into and money subscribed. Among the progressive men of that period I find the names of Barr, Osborn, Miller, Brown, Hoge, Culbertson, Loughrey, Sullivant, McCoy and Kerr. Each of these gave \$100 for the new project. At the corner of Front and Town streets a lot was secured. Here a frame house, costing \$1,050, was built. Its modest dimensions were forty by sixty feet. It long held the name of "Trinity in Unity," on account of its peculiar construction, which is well represented in the accompanying cut.

In the old records is an account of the incorporation of the First Presbyterian Society of Columbus, June 20, 1821. The incorporators were N. W. Smith, James Taylor, John Hunter, David Taylor, William Leathem, John Long, William McIlvaine, William Patterson, Thomas Adams, Dan Ross, Andrew Culbertson, Robert Lisle, W. W. Shannon, John Thomp-

son, J. M. Smith, Sam. King, John Gray, Robert Nelson, Gustavus Swan, Lemuel Goodale, Henry Brown, John E. Miller, Samuel Parsons, James Dent, Joseph Miller, James Cary, Samuel C. Perkins, William Long, John Loughy, James O'Hara, Robert W. McCoy, James Shannon, Jacob Goodier, James Goodier, William Brown, John Hart, Michael Fisher, John Hart and James Hays.

In 1827, the congregation having become convinced that the meeting house in which they worshipped was quite dilapidated, unfit for divine service, and uncomfortable, a committee of five was appointed to devise plans and adopt measures for building a new house of worship. Messrs. Gustavus Swan, Dr. L. Goodale, R. W. McCoy, Otis Crosby, and Dr. Samuel Parsons, were appointed said committee. But the characteristic feeling of poverty abroad in our congregation prevented any good results.

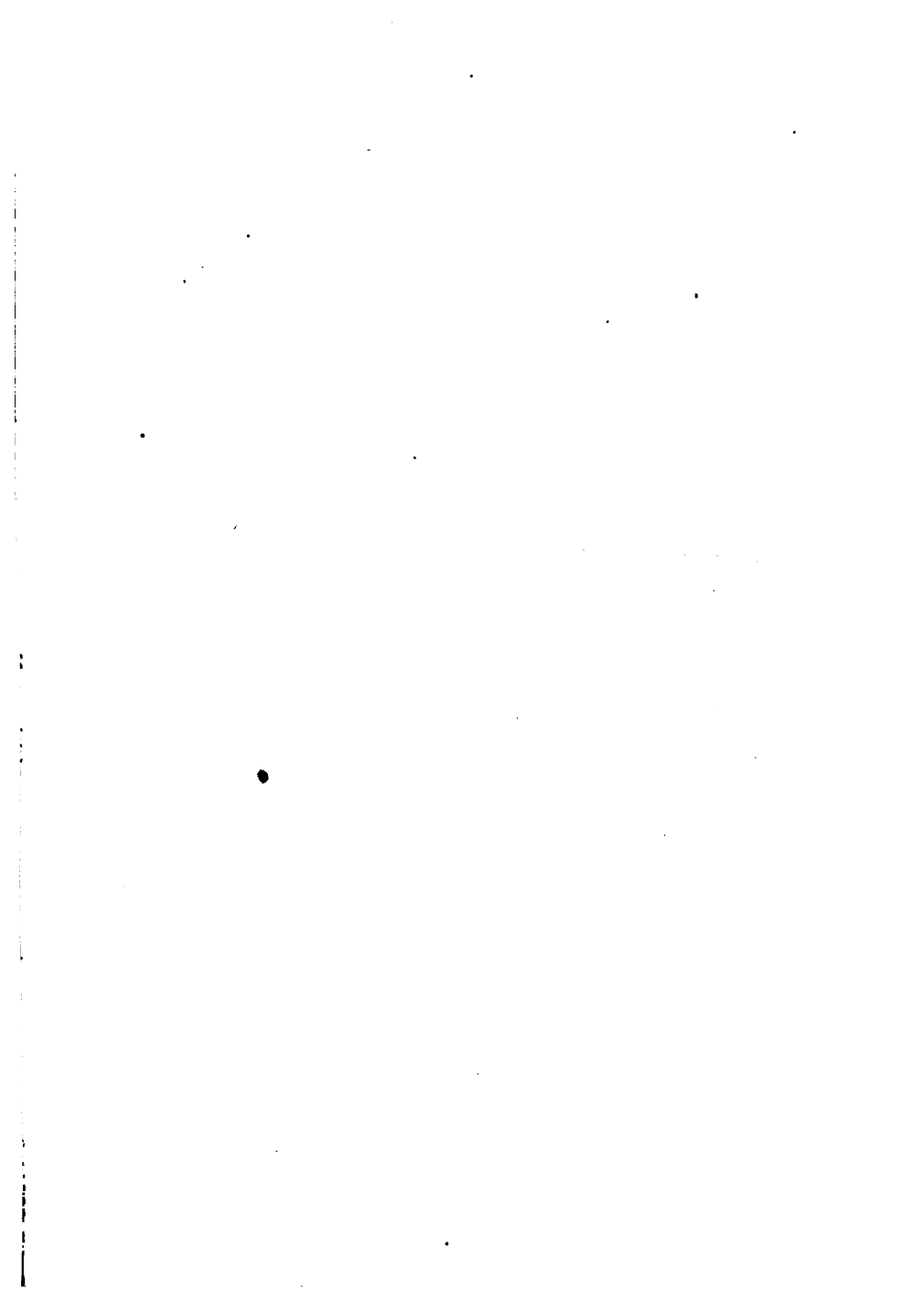
In 1828, we find the Trustees gravely ordering that Mr. Brown purchase one half dozen sconces or candlesticks for the meeting house. These sconces were little pieces of tin suspended on the wall by a nail through the upper end, the lower end being turned at right angles, and formed for the reception of a tallow candle. When these were all lighted, the place was filled with a dim religious gloom, for their feeble rays only served to make darkness visible.



son, J. M. Strain, Sam King, John Kerr, Robert Nelson, Gustavus Swan, Lincoln Goodale, Henry Brown, John E. Baker, Samuel Parsons, James Dean, Joseph Miller, James Cherry, Samuel G. Fleniken, William Long, John Loughry, James O'Harra, Robert W. McCoy, James Shannon, Jacob Overdier, James Lindsay, William Stewart, John Barr, Michael Fisher, John Starr and James Hoge.

In 1827, the congregation having become convinced that the meeting house in which they worshiped was quite dilapidated, unfit for divine service, and uncomfortable, a committee of five was appointed to devise plans and adopt measures for building a new house of worship. Messrs. Gustavus Swan, Dr. L. Goodale, R. W. McCoy, Otis Crosby, and Dr. Samuel Parsons, were appointed said committee. But the characteristic feeling of poverty abroad in our congregation prevented any good results.

In 1828, we find the Trustees gravely ordering that Mr. Brown purchase one half dozen sconces or candlesticks for the meeting house. These sconces were little pieces of tin suspended on the wall by a nail through the upper end, the lower end being turned at right angles, and formed for the reception of a tallow candle. When these were all lighted, the place was filled with a dim religious gloom, for their feeble rays only served to make darkness visible.







PRESENT CHURCH BEFORE ALTERATION.

Again on January 18, 1830, it was resolved, that it was expedient for this Society to build a meeting-house. They arose and built, but again the star of empire went toward the east, and an edifice quite imposing in those days graced the public square. It could be said of it then that it was the largest and handsomest building in the city, and Trinity in Unity became a thing of the past.

On March 8, 1830, it appears that Lyne Starling, Gustavus Swan and Robert W. McCoy were instrumental in building this meeting-house for the congregation, upon certain conditions.

The present edifice was remodeled in 1859. Since then, the congregation has continued to worship in this structure. Now, as we come to the 80th anniversary of the church, the existing building is occupied very much under the same conditions, as prevailed in the old Franklinton church sixty-seven years ago.

Not until May 18, 1852, were the Trustees requested to take measures for lighting the church with gas. To-day the electric light is agitated by not a few.

In 1856, the present edifice was regarded as a spacious and elegant temple, but now, in the rapid march of modern improvement, the times demand changes equal to the requirements of the rapidly growing population of a great city.

Said the venerable pastor in his address on the fiftieth anniversary: "There has never been any

serious dissension in the congregation; peace and harmony have generally prevailed, and the cases of discipline have been few, and have produced no serious injury.

"There have been several seasons of peculiar religious interest in the congregation. The first, perhaps the most remarkable instance of this kind, began in 1807, and continued during the greater part of two years. In this season there were fifty or sixty converts that united with the church, increasing the number four-fold. Taking into consideration the number who were in the congregation as hearers of the Gospel, this increase is seldom witnessed in our day.

"Perhaps twice as many persons have united with us from other denominations as have gone from this church to others."

In closing this sketch, I feel that I cannot do better than to quote one of the concluding paragraphs of Mr. Joseph Sullivan's "History of the First Presbyterian Church." "The future of this congregation," says the historian, "is in the hands of God, who has promised to be ever present with His church. The members may find that the best way to secure future progress and continuance is to be faithful in the discharge of present duty. And when the sons and daughters of this church shall come from afar, from the North and the South, from the East and the West,

when *our* with *their* children shall gather themselves together to celebrate the hundreth anniversary of the organization of this church; may they have the same cause for thankfulness for past mercies, and a determination to make better efforts for the future. May they be able to report greater progress and the accomplishment of greater good, but the same peace and harmony which up to this time has characterized the church founded by their fathers."

---

**MEMORIAL SERMON,**

*Preached by* REV. ROBERT J. LAIDLAW, *Pastor from*  
*September, 1871, to April, 1875.*

---

"And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone: In whom all the building fitly framed together groweth unto an holy temple to the Lord: In whom ye also are builded together for a habitation of God through the Spirit."—[Ephesians ii, 20-22.

The word temple is applied in Scripture to an individual Christian, to a particular church, and to the redeemed church as a whole. From its use in this text I invite you to consider with me a few features of the life of the church that is organized and built up after the Apostolic type. I will have no reference to the peculiar kind of edifice known as a church, but

to the men, women and children who associate for worship in connection with such an edifice. The church the Bible is most concerned with is not a building composed of various kinds of inert matter, reared into form and sightliness by human hands. It is a spiritual structure, a building of God, an house not made with hands.

The *first* thing to be noted of it is that it is not in man's power to build it. Man may attend to all the forms connected with gathering human beings together, and organizing and edifying them, but when he has done all, and has called his organization by the Scripture name, he has no power to breathe into it the breath of life, so that it will become a living church. My text says, "*Ye are built,*" and it is implied that the work has been done, not by any human artisan, but by a Higher Hand. "Ye are God's husbandry: ye are God's building." The Almighty is both the architect of the edifice and the foreman of the work. He attends to the choosing of the rough material, to the hewing of it out of the rugged rock, and to the drawing of it from the hole of the pit whence it is digged. The stones are all chosen of God, and precious. As workers together with God we are only humble laborers by the day. If we do faithfully and well the work the Master assigns us, our responsibility ends.

The *second* thing to be noted of a church of the Apostolic kind is its foundation—the Holy Scriptures—called in the text “the foundation of the Apostles and prophets.” In this age of wondrous diversity people sometimes band together for purposes of worship and religious culture, without having any reference to the teaching of Scripture in framing their articles of agreement. Some go further, and have no regard for the authority of Scripture in the doctrines taught. We are sometimes told that the creed of the church of the future will be based upon the researches of science. I am not unfriendly to science, nor in the slightest degree opposed to accepting all the light it can furnish. But if you insist upon making the results of its discoveries the substance of all I shall teach to perishing men, I must be allowed to thrust in at least this objection, that the whole framework and constitution of nature, with which science deals, belongs to an earlier period than the fall of man, and it is, therefore, not to be expected that we will find anywhere in that generation a remedy for a disease which not only belongs to a later formation, but was imported from a clime to which the researches of science have no access. It was the entrance of sin that made an after revelation a necessity. This revelation, therefore, is the Gilead in which alone we can find the needed balm, and it is

only from the lips of its many inhabitants we need hope to hear of the true Physician.

A church must not only be based upon Scripture, but upon the whole teaching of Scripture. In this cold world a house that is set up on a few pillars, so that the winds can blow and the snow and ice collect underneath it, is apt to be chilly and cheerless. The neighbors will seldom care to drop in and spend an evening with its occupants. There is something analogous in the life of a church which has for its foundation only a few separate scripture doctrines, to the neglect of the great breadth and fullness of the teaching of the Bible. If I rejoice in having but a few prominent truths as the pillars that support my church's creed, and neglect to fill up the spaces between these pillars with every word that has proceeded out of the mouth of God, words of counsel and comfort and cheer, then the atmosphere of my church may suit me, but to my neighbor, of opposite temperament and different education and experience, my church will be comfortless. And if my neighbor sets up his church upon a few other skillfully contrived doctrines, which he regards as the essential supports of religious life, to the neglect of the other parts of Scripture, then, while his church may fairly suit his convenience, it will not be the place for me. And so it comes to pass that for want of a sufficiency

of scripture truth in all its variety underlying the life of the different denominational organizations, the representatives of these separate organizations are often not as neighborly as they should be. Let the whole Word of God be made the basis of every church's life, and then Baptist and Episcopalian, Methodist and Presbyterian, will often be found sitting by one another's firesides, enjoying the comforts of each other's homes. But while a church must have the whole of scripture truth as its basis, the truth must not be thrown loosely beneath it, but must be wisely gathered and compacted together. In other words, the church must rest upon a system of truth, and must be built up according to definite principles laid down in that system.

You ask a man what the basis of his religious belief is, and he answers, "The Bible." You ask again, "But what are the fundamental truths in your creed?" If he answers, "I have no creed; the whole Bible is my creed," you begin to suspect that he has no definite religious belief; he is of the Anti-Church party. The words which enter into the formation of an elegant literary style are all in the dictionary; but if you ask a man whose style he most admires, Macaulay's, or Johnson's, or Addison's, or whose, and he tells you he admires Webster's Unabridged Dictionary most, what will you think? The forest con-



tains all the materials needed in the building of a dwelling ; but if you ask a man what kind of a dwelling he prefers, and he says he prefers to live in the woods, you conclude that he is either a savage or insane. The Bible is a great forest. In it are trees of all kinds, and the leaves of every one of them are for the healing of the nations. In it are all kinds of fragrant flowers, so that the smell thereof is as Lebanon. In it also are rocky steeps, and even wastes and solitary places, which have their use. And while it is true that one may find a degree of temporary shelter and much passing enjoyment by resorting to this vast thicket, yet, if he would find in it a home and a permanent resting-place for his soul, he must take the materials he finds so abundant in it, and therewith build himself a house. And this leads me to note the *third* thing to be specially attended to in the building of a church.

#### THE CHIEF CORNER STONE.

The corner of a building is the most important point to be guarded in laying the foundation. It is the point at which there is the greatest pressure by reason of the meeting of two walls. In every building there are several corners. This is true of the church. Like the great completed temple above, of which an earthly church is but a poor

miniature, it lieth four square, and the length is as large as the breadth. It is important that each of the four corners shall be well supported. Under one we find the doctrine of the Fatherhood of God; under another the doctrine of the personality of the Holy Ghost; under a third the doctrine of man's intelligence and original likeness to God; but when we come to the fourth we find that it is the chief corner. Here the treacherous quicksand of man's sinfulness has been touched. Here the natural foundation is most insecure.

Yet it is at this corner the only door of entrance is. It is at this corner the Heaven-reaching tower is built, for here we find laid, firm as the everlasting hills, Jesus Christ, the Rock of Ages, so that the whole structure stands out against the sky in majestic grandeur and eternal security. And as we gaze in thankful adoration, that Rock which once opened its side and poured forth a stream of blessing to satisfy all thirsty souls, opens its mouth and speaks to us, saying: "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." Jesus Christ is and must always be the Chief Corner Stone. If the life of a church be made to rest on any other—on the doctrine of the culture and development of man's natural powers apart from the atonement made by Jesus for

human guilt, or on the doctrine of the Fatherly compassion of God, irrespective of the finished work of His Son, then the house is not securely built. "Other foundation can no man lay than that is laid, which is Jesus Christ."

The *next* thing to be considered is the rearing of a church, or as it is set forth in the text, its growth—"It groweth." A church is not merely an aggregation of human beings. It is rather an amalgamation. The relation between the members is not simply that which is formed by writing their names on the same communion roll, nor by arranging their persons side by side in the same pew. In the church, which is fashioned after the apostolic model, a process of assimilation takes place among the members. As they worship together, they begin to be of the same mind one toward another, and to be of one mind in regard to many things. They learn to love the same kind of spiritual food, and to receive the truth from the lips and heart of the same man. They cease to be one for Paul, another for Apollos, and a third for Cephas. They become adjusted to one another and spiritually unified; or, in the language of our text, "fitly framed together," not as to their social tastes and conditions it may be, and not necessarily in their business relations, but in Christ. It is by being all united to Him, and by all possessing His mind, all

marching to His step, and all having a common interest in His work and the doing of His will that the unity comes.

The trouble with many church organizations is that they are not churches. They are only congregations. The members are not bound together so as to form one body. They are only gathered together. The congregation differs from the church as the heap of untrimmed stones differ from the completed wall. A congregation does not *grow*. It only increases in size by the adding of new members, as the stone heap increases by the addition of new stones. The moment the idea of growth enters by the members being individually trimmed and polished beneath the molding hand of God's word—or the moment the members thus influenced are brought to find and fill the particular places for which the Great Master Builder has designed them, then it ceases to be a congregation, and becomes a church. A large congregation may be gathered in a year, or a month, or perhaps by the mere ringing of the bell, but it may require years before that congregation can be so cemented together that it shall be a church in which "the whole body fitly joined together and compacted by that which every joint supplieth maketh increase of the body unto the edifying of itself in love."

The *last* thing we shall consider concerning the prop-

erly organized church is the general direction and effect of its growth. The growth of some churches is inward rather than upward. The object of their growth seems to center upon themselves as material organizations. The best part of their energy is expended in the effort to live and move and have a respectable being. They strive to have attractive brilliance in the pulpit, attractive beauty in their building, an attractive audience in the pews, and a fair showing in the columns of the published records of their denomination. The growth of some other churches is outward rather than upward. They have their visiting committees for doing work among the poor at home. They have their Home Mission workers and their Foreign Mission bands, their sewing circles and their social gatherings, and when these forms of activity are the evidence of real life within they are to be specially commended. But it is possible for a church to expend its energies in all these directions, and still fail to meet the apostolic requirement. In the ideal church the main feature of progress is in the direction of holiness. "It groweth unto an holy temple in the Lord." Every one of its members is builded into it for an habitation of God through the spirit. If the growth of the organization be not in this direction it is not properly a church. It does not answer the true end. If it does not make those whom it gath-

ers into its membership better men and women—more unselfish, more gentle, more loving, more true, more God-like ; if it has not the effect of making those who wait upon its services more Christ-like, it does not deserve the name of a church. If it simply furnishes a kind of instruction and entertainment suitable for Sabbath hours, and affords its audiences a convenient channel for the conveyance of their weekly offerings to quarters where they may be needed, it is only a common school with an eleemosynary department attached, a lecture association which bestows its charitable proceeds upon worthy objects, and has the power of conferring nameless degrees of respectability upon all who attend upon its lectureships.

It is to be feared that many of the churches of this age are not in the regular line of Apostolic succession; not as to their forms and usages, and outward appearance, but in the essentials of their life, and in the main direction and effect of all their services. To which order of churches does this church belong? To what class has it belonged in the past, and what will be its record in the future? To many, if not to all of us, these are questions of momentous interest. Most of us who are gathered here to-day have had some share in the moulding of this church's character, and we have all an account to give of the influ-

ence we have exerted upon its life. We did not organize it. It is older than we. They that founded it as the Master's workmen have all fallen asleep: We entered upon the work with the foundation laid—the old foundation tried and sure. Have we built upon this foundation gold, silver, precious stones, wood, hay or stubble? Have we helped to build a church, or have we only helped to add to a congregation? These questions cannot be answered now, but they will yet be answered, for "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."

Dear friends, never has this church been so favorably situated for true growth as now. Never were there so many sacred memories and hallowed associations connected with its life, to bind its members to it and to one another and to Heaven, whither so many of its members have gone. It is by their hearts being touched and tenderly influenced that the members of congregations become members of churches. Cherish fondly, then, every tie of affection by which God's house may be made dearer to your hearts. Ye do well to revive the memories of the years that are gone. As ye linger over the days that are past, and bygone scenes, whether sad or joyous, are recalled, and the faces of

the departed come back to you along the path whither away they went, and you feel that during these memorial days, as you call the long roll of your venerable church—not the roll you keep on earth, but the complete roll which God keeps in Heaven, may the season be to you one of precious blessing. Thankful for all the souls that have been born into the kingdom here; thankful for all the weary ones that have been refreshed, the mourners that have been comforted, the weak that have been strengthened, the wanderers that have been won back to God; thankful that to you in God's rich mercy there is still extended the infinite privilege of being both blessed and made a blessing in connection with this dear, dear old church, let your solemn vow be that you will be more devoted to all its interests and more faithful to all its offered privileges than ever in the past. May the strength which was given to the first pastor of this church to fit him for all the duties he was honored during his long life to discharge be graciously given also to its present pastor. May his bow long abide in strength, and may the arms of his hands be made strong by the hand of the mighty God of Jacob. And through the divine blessing vouchsafed in Pentecostal effusion and outpoured upon office-bearers and ordinary members and adherents alike, may this church be a true household of the faith, knit together by the bonds of



intimate spiritual fellowship, so that even to those who are as yet aliens from the commonwealth of Israel, and strangers to the covenant of promise, your beloved pastor may soon be able to say, as he welcomes them to true fellowship with Christ and His people: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. And are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit."

---

## SUNDAY SERVICES.

---

On Sabbath evening a congregation that filled the house to overflowing gathered at the union service of the First Church and her daughters. Following is the order of service:

*Singing; by the Sabbath School and Choir.*

*Anthem.*

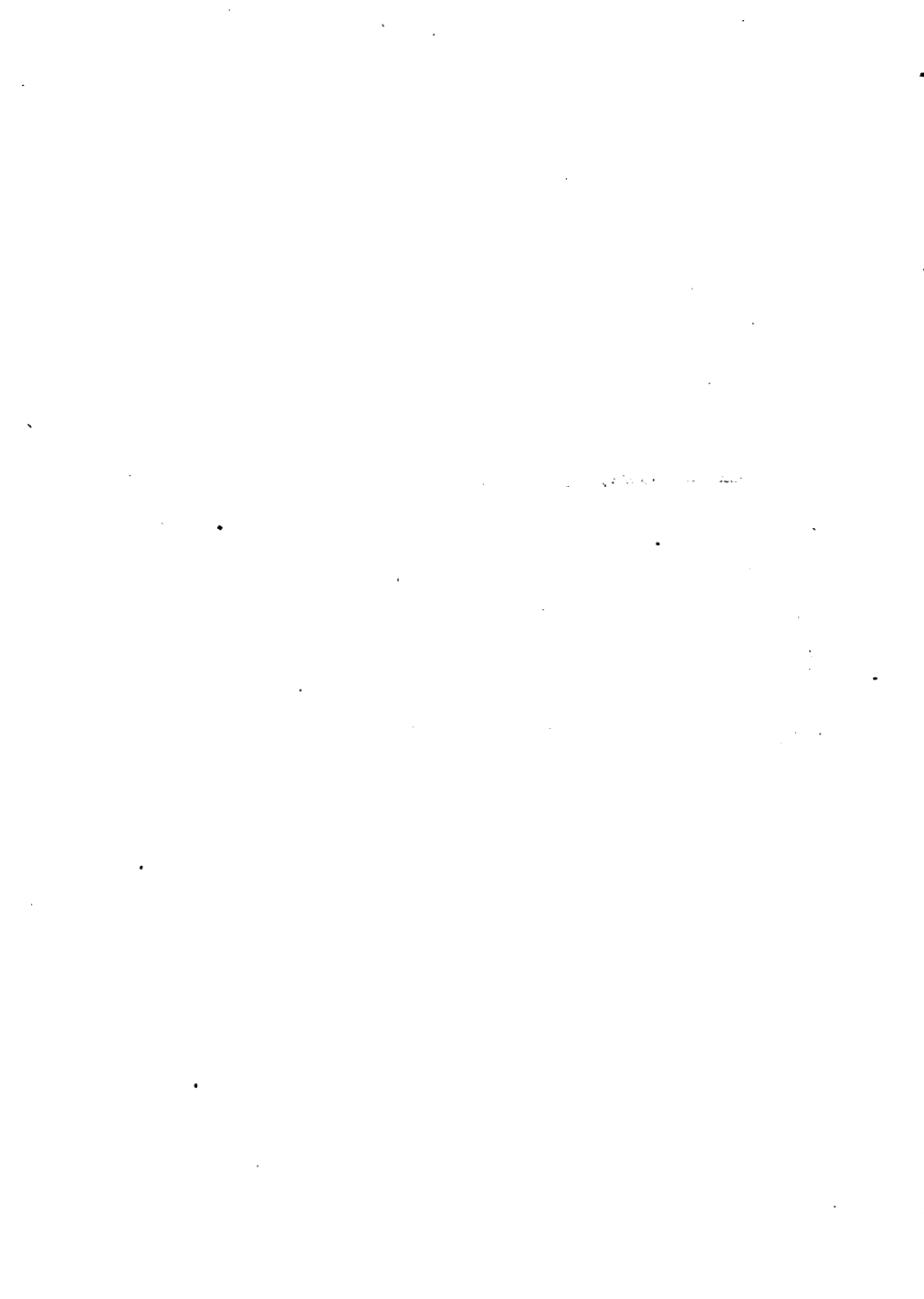
*Scripture Lesson.*

*XXVIIth Psalm; Rev. R. D. Colmery.*

*Singing; by the Sabbath School and Choir.*



**FIRST PRESBYTERIAN CHURCH ERECTED IN COLUMBUS, SPRING STREET, NEAR THIRD.**



---

*Prayer; Rev. Robert J. Laidlaw.*

*Singing; by the Sabbath School.*

*Address: "The Faith of the Founders;" Rev. Wm. E. Moore, D. D.*

*Address: "The Bequest of the Eightieth Year to the One Hundredth;" Rev. Nathan S. Smith, D. D.*

*Singing; by the Sabbath School.*

*Address: "The Obligations of Our Heritage;" Rev. D. R. Colmery.*

*Address: "A Former Pastor's Greeting;" Rev. Robert J. Laidlaw.*

*Singing; by the Sabbath School and Choir.*

*Prayer; by the Pastor.*

*Doxology.*

*Benediction; Rev. Dr. Moore.*

A large chorus from the Sunday School had carefully prepared most delightful and devotional music, appropriate to the occasion.

---

#### THE FAITH OF THE FOUNDERS.

---

REV. WM. E. MOORE, D. D.

---

I am requested to speak of "The Faith of the Founders." The topic is a fruitful one, and might

lead us out in many directions. But we affirm of them—

I. That they had faith in God. That they were not unbelievers. The storm of French infidelity which swept over the land after their bloody Revolution had spent its force. The revivals of 1800 and subsequent years were most fruitful in Pennsylvania, Virginia and Kentucky, whence most of the founders came. They believed in God. They believed in the Bible as His Word, the only infallible rule of faith and practice. They believed in that Word as sufficient to guide and control human conduct; to correct the abuses of man's liberty; to build the fabric of society securely by freedom under law. They did not believe in the union of Church and State. But they did not believe in the possibility of a State, stable, secure and free, without the saving influences which are excited by the Church. They shewed their faith by their works. They put the Church at the foundation of the commonwealth which they came to found. They built the House of God humble and plain, side by side with the cabins in which they sheltered their families. Many of them were men who professed their faith and united with the little church in the wilderness.

II. Of the various forms of doctrine which prevailed then as they prevail now, they believed in that

which bears the common name of Calvinism, which was taught by Paul and Augustine. They had learned it from the Westminster confession of faith, and from its catechisms. Its strong, clear statements commended themselves to their reason, their conscience and their experience. They believed in the eternal purposes of God, as expressed in His decrees, and as consummated through the free agency of men. They were sure that what God purposes will come to pass, and they were sure that his purposes contemplate the ultimate reign of peace and righteousness through His gospel preached, believed and obeyed. They recognized Christ as the only Lord of the conscience, and the Holy Spirit as the only and all sufficient interpreter to them of His word. With such faith in the Triune God, they allowed no man—pope, prelate, priest or preacher—to stand between them and the throne of infinite wisdom, grace and love. They feared God with holy reverence, and because they feared him they feared no man.

Such faith may have made them too self-asserting, too independent for the times of partial knowledge, and imperfect developement of Christian character. But they were honest and sincere. We do not canonize them, but we gratefully recognize the strong meat of their doctrine in the works which "do follow them," now that they "rest from their labors."

III. Of the forms of church government under which the visible church exists, "the faith of the founders" was in that which is known as Presbyterianism. Monarchy, whether of Pope or Prelate, they rejected as the usurpation of the prerogatives of the One Lord Jesus. Democracy—the rule of the casual majority, controlled by no fundamental law, reviewed by no superior and impartial judicatory—was, to their mind, equally subversive of the authority of the church's only Head. The church visible, in their view—they drew their view from the Bible—is, as to its polity, a democratic republic, ruled, under its Lord and Head, by an Eldership, chosen by its members without regard to age or sex, charged with the administration of the ordinances and the discipline of the body, subject to the review and control of Presbytery, Synod and General Assembly, themselves bound in their judgments by the Word of God and the constitution of the church. A form of government, simple, scriptural and most wisely adapted to secure the utmost possible liberty of the individual that is compatible with subjection to law and order; at the same time most efficient in combining its units, whether churches or individuals, in one powerful and efficient host.

Their faith showed itself by their works. They drew from their doctrine and their polity practical inferences which are realized in our day in the free

commonwealth, in the system of common education, and in the magnificent charities which are the pride and glory of the State.

"Whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever."

---

**THE OBLIGATIONS OF OUR HERITAGE.**

---

REV. R. D. COLMERY, PASTOR HOGE CHURCH.

---

I have been introduced to represent the youngest daughter in this family reunion. And I wish in the very outset to correct a misapprehension that may arise in the minds of some, growing out of this peculiar relation which we sustain to the household. You all know it is a very common thing to regard the youngest as the spoiled child in the family. But we would fain hope that there is no spoiled child in this household. And if so, it is alike creditable to the mother and all her daughters. Indeed, we feel rather inclined to congratulate ourselves that we are entitled to the distinction of the favorite child, because of the tender sympathies that cluster around the helplessness of youth, for we are yet in our teens, and because we bear the paternal name.



We are happy in the assurance that we have not only enjoyed the confidence and affection of our older sisters, but also the tender love and care of our common mother. We have reasons for hearty congratulations among ourselves that we, the children, assembled in family reunion under the maternal roof to-night, are possessed of all the elements essential to constitute a prosperous and happy family. Truly, in view of all the benefits secured to us by our godly progenitors, who laid the foundations of our Zion in the wilderness, we can take up the refrain which was sung long, long ago, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

It is a well recognized principle among us, based upon the Divine Word, that where distinguished favors have been conferred, or a rich inheritance bequeathed, there are corresponding responsibilities and obligations imposed. For instance, if some one should present me with a hundred thousand dollars, it would lay on me a weighty responsibility as the beneficiary and custodian of such a fund. Whether it would prove a blessing or a curse to me would depend upon whether I used it for the glory of God, or for my own personal and selfish gratification. Children are held responsible, and justly so, for the proper use of the pecuniary bequests of their parents. And so we are accustomed to hold the children of

Christian parents to a stricter accountability than the children who have never been blessed with a godly parentage. And the same rule applies to nations, Christian and heathen. Indeed, the rule is of universal application, for "Unto whomsoever much is given, of him shall be much required." And, "Freely ye have received, freely give." Under the inspiration of this Divine law we ought to estimate the obligations of our heritage. And what a heritage it is that has been bequeathed to us! The institutions of the Gospel—the church for which the Savior died, and the channel through which inestimable blessings flow down to us—the church, that grandest of all institutions—which God has organized for the conversion of the world. Such a bequest from our pioneer ancestry is worth more to us than millions upon millions of gold. This heritage which they have bequeathed lays on us great responsibilities. In their day of pioneer life they could only do the work of the pioneer. With the greatly increased facilities at our command we should now be sowing and reaping abundant harvests. If it belonged to them to lay the foundation of God's Temple, which they did in faith and prayers and tears, it now devolves on us to build a grand and beautiful superstructure. If they introduced the leaven of Christianity, we must diffuse it. We must lengthen the cords and strengthen the

stakes of our Zion, so as to keep pace with the growth of our city. This should be our *special* home mission work. But, more than this, our vision must reach to the circumference of our own country, and away beyond the seas; and wherever we see a brother who has never heard of the glad tidings that have been handed down to us, to him we must stretch out the hand of beneficence, and send him the message of mercy. And thus, from this city as a Christian centre, must go forth, to the very extremities of the earth, an influence that will bless and save our fellow-men. Here is a work in which pastors and elders and members should all unite.

Let us, my friends, not prove ourselves unworthy of the invaluable bequest of our forefathers by our failure to recognize the obligations of our heritage. But, trusting in the God of our fathers to help us in rearing the superstructure, as He helped them in laying the foundation, let us unitedly prosecute our work with untiring diligence, till we are called to lay down our work and take up the crown.

---

**A FORMER PASTOR'S GREETING.**

---

BY REV. ROBERT J. LAIDLAW.

---

As I have been kindly introduced as a former pastor of the church, I will take the liberty of a friend, and speak freely and without premeditation. I feel a deep interest in the prosperity of this church, and in the best welfare of the city that has grown up around it. Nearly fifteen years ago I came to make this city my home. On the 22d of September, 1871, I was ordained to the office of the ministry by the laying on of the hands of the Presbytery of Columbus in this sacred place—a place that will always be peculiarly dear to me. Just fourteen years ago to-day it was my happiness to lead my wife into this church, a young bride. We began our home life among you, and during the four years of our stay formed attachments so strong that our hearts still turn toward Columbus, Ohio, more fondly than toward any other place.

If I now speak in a paternal sort of way, and say any word that may seem like a word of needless admonition, you will kindly charge it to the account of the pastoral feeling I still cherish toward you. Fol-

lowing in the line of the remarks just made by Dr. Smith, and knowing the earnest desire that is in the heart of every one of the Presbyterian pastors of the city, I would propose the question: Has the growth of Presbyterianism in Columbus during the past ten or fifteen years kept pace with the rapid growth of this flourishing city? Some twelve or thirteen years ago there were four Presbyterian churches here, with an aggregate membership of somewhat less than one thousand communicants. The whole population of the city was then not more than forty thousand. Now the city's population has grown to seventy or seventy-five thousand, and there are still the same four churches, with two missions recently begun, and with a total membership of a little more than one thousand. The pastors of these churches hope to see Presbyterianism making more rapid strides in the immediate future, and are extending their plans and church operations so as to have their hopes realized. But they cannot accomplish this work alone. The result will depend upon the co-operation of the people of their respective charges. Let me provoke you to good works by speaking a little of my own city. For the past eight years I have been the pastor of St. Paul's Presbyterian Church, in the city of Hamilton, Canada, a city which during these years has grown only from thirty-one thousand to forty thousand

inhabitants. During these eight years two new Presbyterian churches have been organized, and the membership of one of the others has more than doubled. In that city of only forty thousand inhabitants there are seven Presbyterian churches, with an aggregate membership of two thousand eight hundred (2,800) communicants. There are, besides, eight Methodist churches, several of which are large; seven Episcopal churches, of like size and strength; one or two Baptist churches, with two or three missions; a Congregational church, with one mission; two large Roman Catholic churches; a Jewish synagogue—and, in short, all the religious denominations are fully represented. If you ask me how it is that there are so many flourishing churches in that city, I need only say it is because there are many. Religion is contagious. Churches are mutually helpful. Like trees in the forest, they draw each other heavenward. Plant one church in a city, and it will not have influence enough to advertise itself and its work so as to command the support of the community. Plant another, and church life and work will be more spoken of, and, therefore, better advertised, to say nothing of more important spiritual results. But still there may be need for another, and another, and another, up to the limit that is reached when the whole population has been overtaken. Six Presbyterian churches in this

city should flourish better than four, and perhaps eight better than six. There are beautiful new streets and avenues, with no Presbyterian church or Sunday school within easy reach. Already you have recognized the fact that this state of things must be remedied. I have said that this edifice is very sacred to me. Yet if it were necessary that this dear old church should be removed, to be within more convenient reach of the new homes of the great majority of its members, while I could not but regret to see it pass away, who would allow any sentiment of attachment to either the building or its site to stand in the way of the advancement of Christ's Kingdom! But it may, perhaps, not be necessary to have this church removed. Let the congregation divide, amicably and on equitable terms, so that those going out would take with them the blessing of the mother church, and while the new organization would soon grow strong, sacred associations would help to gather new members to the old church to take the places of those who had gone. This we have seen take place elsewhere, and why not here? But I have confidence in your wisdom and zeal, and know that this question will receive the attention it demands, and will be answered in the way that will best serve the interests of Presbyterianism, and of religion in general in this large and prosperous city. Should we be permitted to meet

again in coming years, I trust it may be to look back with devout gratitude to this memorial day, bearing our testimony that it was the day on which a fresh impulse was given to the progress of the Presbyterian cause in this city, resulting in the planting of new churches, or of old churches in new fields, where their growth will be vastly greater and more gratifying than could be possible under the continuance of present circumstances.

I have made these remarks unsolicited by any of my brethren, and without their knowledge of my intention to speak as I have spoken, for I have spoken without premeditation, using the liberty of a friend in remembrance of your kindness to me in the first years of my ministry, and the kindness of your pastor in urging me to come to rejoice with you on this interesting memorial occasion.



## MONDAY SERVICES.

---

Again Monday evening a goodly congregation joined in the commemoration services of the occasion.

The pastor spoke of the lessons of the hour, and the many reasons for thanksgiving and gratitude this congregation had; and especially that eighty years ago the Lord had His servant, James Hoge, to organize a church in the wilderness, and plant the vine which had borne in the past, and was continuing to bear, such abundant fruit.

The following hymn, used in the service thirty years ago by the congregation which assembled to celebrate the fiftieth anniversary of the organization of the church, was read by the pastor, and sung:

[From Sternhold & Hopkins' Collection (1609). Tune:  
"Coronation."]

Attend ye people, heare and learne,  
E'en of our fathers old,  
And which for our instruction  
Our fathers have us told,

That they and their posteritie  
That were not sprung up tho'  
Should have the knowledge of the lawe,  
And teach their seede also—

That they may have the better hope  
In God that is above,  
And not forget to keep His lawes,  
And His precepts in love.

Friends and pastors of neighboring churches were present with their greetings. Rev. Drs. Trimble, Gladden, Mullenix, Craft, and Rev. Mr. Aylesworth and Laidlaw, took part in the service.

After prayer, and singing the hymn,

"Oh, God of Bethel, by whose hand  
Thy people still are led,  
Who through this weary pilgrimage  
Our fathers all were led,"

Rev. Joseph M. Trimble, D. D., the Nestor of Methodism among us, was introduced, and responded in these words:

*My Dear Friends of the First Presbyterian Church:*  
I am glad to be with you to-night to share with you the pleasure of your eightieth anniversary greetings. I have known something of your history, especially of the ministers who have served you in the Lord. It was my privilege to know the venerable Dr. James Hoge, the founder of the church, who served it so long and so well. I heard my Grandma Trimble speak of entertaining him in her log cabin before I was born. I met him first in Hillsborough, on a visit to his brother, the Rev. Samuel D. Hoge,

the pastor of the Presbyterian Church of that village. I met him afterward when a student in the Ohio University. He was a trustee of the University from 1823 to 1852.

I was stationed in Columbus for two years, from September, 1840, to 1842, where I was privileged to renew my acquaintance with the venerable Dr. Hoge, and share his friendship and fellowship. I returned to this city in September, 1860, and had the opportunity of renewing our acquaintanceship. He was a man I highly prized for his many virtues, his useful life and his moral influence upon society. The extent of his usefulness will not be known in this world. The future world will alone reveal it. I was privileged to attend the services held in this church, where his many friends and admirers were gathered to pay their last loving tribute to his worth, and to participate in the services. I have known all the minister save one (Rev. Hall), that have served you as pastors, and have been privileged on several occasions to fill your pulpit. Why may I not join you in the services of this interesting occasion, bringing to you the fraternal greetings of the church of my fellowship?

May the Great Head of the Church grant you so abundantly of His grace that your future prosperity may be even more abundant than your past.

Dr. Gladden brought the greetings of the Congregational brethren.

Rev. N. A. Craft, D. D., spoke for Wesley Chapel in an eloquent and friendly speech.

The pastor contrasted the Ohio of 1806 and the Ohio of 1886 in the elements of civilization, the energy of modern thought, the progress of ideas, the wealth of invention. He gave reminiscences gleaned from Mrs. Isabella Hunter, the oldest living member of the church, and read the following letters and telegrams:

THE UNIVERSITY OF WOOSTER.  
WOOSTER, O., Feb. 4, 1886. }

*To the Rev. Francis E. Marsten :*

DEAR SIR AND BROTHER: Thank God that it was not written of the church: "And if by reason of strength they be *fourscore years*, yet is their strength labor and sorrow, for it is soon cut off and we fly away;" but rather: "Thy days shall be *long* in the land which the Lord thy God giveth thee," and "thy sun shall *never* go down!" Thank God that the church by which the generations live in Christ, lives after them and for the "generations yet to come," to show unto them *as* they come, "the praises of the Lord, and *His* strength and His wonderful works that he hath done." Psalm lxxviii.

Allow me to congratulate the church not only

upon the fulfillment of God's promises, but upon its own fulfillment of their conditions. Among these varied activities it is fitting that I should signalize the effective interest now being taken by the church in the completion of a memorial to its own venerable founder, in connection with an institution of which he may be called the father. I return to the assembled congregation the hearty acknowledgments of those specially charged with the duty of pressing that enterprise to a successful conclusion, and venture to ask that somewhere among the sentiments which refer to the church he loved, and as indicating its pride in his wisdom and foresight, one may be proposed signalizing his influence in planting the Synodical University he so faithfully cherished.

Sincerely yours,

SYLVESTER F. SCOVEL.

---

RICHMOND, VA., Feb. 8, 1886.

*Rev. Francis E. Marsten :*

My heart is with you in this service. I wish I could be with you in person.

MOSES D. HOGE.

---

110 EAST NINETEENTH ST.,  
NEW YORK, Feb. 5, 1886. }

MY DEAR BRO. MARSTEN: I should like to be

with you on Monday next and Tuesday, to join in your commemoration. May God abundantly bless the First Presbyterian Church of Columbus, and you, its pastor.

Yours very truly,

HOWARD CROSBY.

---

FIRST CONG. CH. PARSONAGE,  
NORWALK, CONN, Feb. 5, 1886. }

MY DEAR MARSTEN: I am just in receipt of your spiritually appetizing menu for the 8th inst. at the First Presbyterian Church, and would be glad to share in the feast of such fat things as I know you and your people will prepare. I am glad that "if by reason of strength you are fourscore years, your strength is *not* labor and sorrow," but that peace and prosperity attends the rejuvenation which you so richly have secured to the church.

I do not forget that I had a voice in the advent of the successful pastor, nor the many courtesies so ever received by me at your church; so I do not cease to plead for you and your church the crowning blessing of our Lord in the great benediction.

Though I am speaking from a congregational parsonage, yet I find that my heart reaches out to the Presbyterian Church, which I served, with such happiness to myself, with a warm and loyal affection, and

no less because it numbers in its ministry so valued a friend and brother, my love for whom is so shared by the venerable church that now celebrates its eighth decade.

Hoping to see you again during this coming summer, and with hearty love to the family, as ever, your sincere friend,

EDWARD ANDERSON.

---

CONGREGATIONAL HOUSE, }  
1 SOMERSET ST., }  
BOSTON, Feb. 5, 1886. }

*Rev. Francis E. Marsten, Columbus, Ohio:*

DEAR BROTHER: I have this morning received a programme of the exercises connected with the eightieth anniversary of the organization of the First Presbyterian Church, Columbus, Ohio. It would give me very great pleasure to attend that anniversary, in view of my interest in the pastor and his family. The exercises themselves will not be lacking in interest. But it is rather a long journey for one to take at this season of the year, and this difficulty of locomotion, this confinement of our spirits in temples of clay that are not easily transferred from one point to another, stands in the way of many of our greatest enjoyments. Bye and bye we shall not be so hindered, and may have ample time and opportunity to consider at length

all such occasions and the great interests connected with them.

Grateful for your kindly remembrance, and with best wishes for the happiness of yourself and household, and ever growing influences and power in your church,

Very sincerely yours,

N. G. CLARK.

---

**REMINISCENCES OF THE FIRST PRESBYTERIAN  
CHURCH.**

---

BY MRS. REBECCA L. AWL.

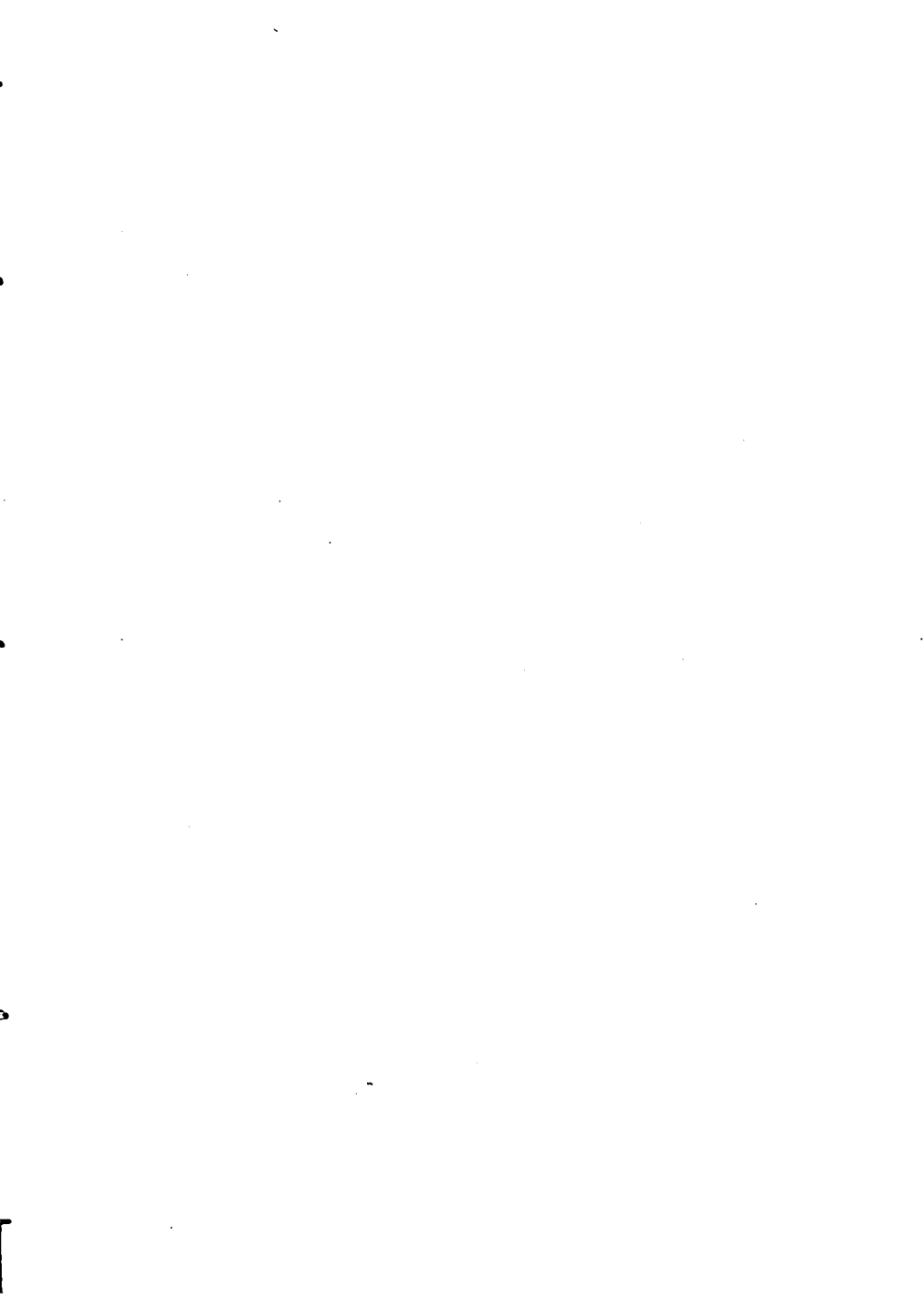
My father, John Loughry, came to Ohio in 1816, with a view of locating in its capital. Finding a Presbyterian Church organized in Franklinton, with a pleasing young pastor, Mr. James Hoge, he concluded to make Columbus his home.

In the fall of 1817, he brought out his family from Indiana, Pa. I was then eight years of age. Our residence was on High street, between Friend and Mound streets. I remember, the following spring, I walked to Franklinton, a distance of a mile and a half, to attend "meeting" in a brick house built by Mr. Lucas Sullivant.

Our first church building on this side of the river was erected in 1818, on Front street. The entire



structure, support and furniture, were of walnut, the only timber to be obtained then in these parts. Father superintended the construction, and was one of the ten men who subscribed one hundred dollars each for that purpose, and it was a big sum for that period. Soon after its completion, my school teacher, Miss Reed, a New England lady, who taught us in an upper room of a relative's dwelling, on Friend street, suggested there should be a Sunday school connected with the church. She consulted with several ladies, my mother one of the number, and obtaining their hearty co-operation, she advised them to *solicit* donations from the merchants and young men in business. Here we note the antiquity of the *unwelcome mode* of raising funds for the church and charitable objects, which everyone avoids. Money being scarce, a bookseller, Mr. Kilbourne, offered *red-covered pocket* Bibles in exchange for colored maps that were in demand in the State. Several of my companions and myself painted enough to become possessors of the *whole Bible*, the Sunday school affording only Testaments, and *Bibles* were considered great prizes. Small tracts were given us for learning verses for each Sunday. Mrs. Andrew Backus, mother of Mrs. McElvaine, of this church, was my first Sunday school teacher, and, as long as she lived was a faithful friend who never forgot her pupils.





SECOND CHURCH ERECTED IN COLUMBUS, "OLD TRINITY IN UNITY."

I recall an event that caused great excitement in our little community about 1819 or 1820. A young man named Amos Rathbone was drowned in the Scioto river. His relatives were Methodists, and they had but a small house of worship. Our church—"three in one," as it was called, on account of the spacious audience room, under three pointed roofs—offered their building to them for the funeral services. The house and surrounding grounds were crowded with sympathizing friends and curious strangers.

I united with the Presbyterian Church in 1829, in Danville, Ky., while attending Dr. Birch's Female Seminary. Elizabeth Hoge, afterwards Mrs. Dr. Noll, of Mobile, Ala., united at the same time. Shortly after this I was married, and went to Somerset, Ohio. Remained there till 1833, when Dr. Awl concluded to move to Columbus. We brought our "letters" to the church of my girlhood. It had changed its location to the present site, and was increased in proportions and in membership. The walnut benches and pillars of the Front street building were transferred to the basement for the use of the Sunday school, and subsequently two of the posts were given to my husband, who used them to support a grape arbor, and they stand in that place yet, and bid fair to celebrate *their centennial* of durability.

Except one year's sojourn in Dayton, my connec-

tion has been with this dear old church since 1833, and I rejoice to celebrate this eightieth anniversary with young and old, surprised to find I am the only surviving member of the congregation of 1817, and thank our Heavenly Father, who has blessed me in seeing its growth, prosperity and usefulness, and trust He will bless us and future generations as in years past, and many through it may find the way to everlasting peace and joy.

REBECCA L. AWL.

February 8, 1886.

---

#### **HISTORY OF THE SUNDAY SCHOOL.**

BY MISS KATIE GARDNER.

---

It is greatly to be regretted that the records of the Sabbath school of this church have not been preserved.

For this reason we can not vouch for the perfect correctness of dates and statistics. In the absence of these, we have been obliged to depend upon the memory of a few of the elder members of the church.

About as early as the year 1810, Dr. Hoge gathered and taught the children of the vicinity in his own house, getting such assistance as he could. But with this effort his brethren found fault, because he per-

sisted in devoting a part of the time to teaching them to read and spell. There being no public schools at that time, and very few educational opportunities for the poor, the young pastor very wisely proposed to use a portion of the time to so doing. This his brethren thought too secular for the Lord's day, and his efforts were finally abandoned.

About the year 1818, the regular church school, which still exists, was formally organized, with a carefully prepared constitution and by-laws, similar to the one still in use by the school. Its founder was a woman, Miss Sarah Reed, the teacher of the select day school of the then small town. It is very evident, from subsequent results, that the mantle of this humble servant of the Lord fell upon her sisters in the church, for it is a significant fact that in all succeeding years this school has been faithfully served and nourished by earnest Christian women, and we think the record from that day to the present will show a predominance of them as workers there over those of their brethren.

A complete list of the Superintendents who were the successors of Miss Reed has not been kept, but we are able to recall the honored names of Mr. Henry Jewett, Mr. Peter Campbell, Mr. Ralph Osborne, Miss Richardson, Rev. Mr. McCutcheon, Mr. Isaac Dalton, Mr. Moses Hoge, Mr. Abial Foster, Mr. Horace F.

Huntington, Mr. William Blynn, and Mr. Thomas Moodie. Of these, none are working with us now.

In 1855, Mr. Alfred Thomas was the successor of Mr. Moodie, and continued to fill the place with great acceptance to the school for eighteen consecutive years. At the end of that time he gave up the position for that of teacher of a young men's Bible class, at which post he is still enabled to labor.

In 1874, Mr. C. A. Bowe, who was then Assistant Superintendent, succeeded Mr. Thomas, and held the office one year. He was not only faithful in his duties as Superintendent, and successful for one young and inexperienced, but added greatly to the prosperity and enjoyment of the school by training the voices of the children in hymns of praise, and by personal visits to the sick and the poor, and kindly sympathy with the little ones.

Mr. Henry C. Noble followed Mr. Bowe, in 1875, and continued to fill the place with great favor until October last, when he yielded to an urgent request to take charge of a Bible class, after a faithful service of ten years.

Upon his resignation, the school unanimously elected Col. Peabody, who, although a comparative stranger among us, is not a stranger to the interests of the Sabbath school, and has entered heartily into the work here.

The school was first held in a frame house on the bank of the Scioto river, near the corner of Town and Front streets. Of those in the school at that time we find only the names of two scholars—Rebecca Loughery, now Mrs. Dr. Ayl, still a serviceable and beloved member of the church, ever active and useful, and bearing fruit in old age, and Isabelle Dalzell, now Mrs. Joseph Hunter, who, though once an active Christian worker, has been called aside to the quiet of a sick chamber, where she has still glorified her Master by patient endurance and submissive waiting.

When our present church edifice was built, in 1830, the basement of the same, then about six feet below the street, was finished for the occupancy of the Sabbath school, and, in contrast with former accommodations, this new room was considered an excellent exchange, although some present here to-night can well remember the brick floor and the little narrow windows, which admitted only a dim light upon the sunniest day. The doors were painted a dark red, and the seats, which were like huge boxes, being of black walnut, gave the room a most gloomy appearance. Those rude benches, which were in striking contrast with the tasteful little settees of to-day, were the pews of the former church, and though only suitable for grown-up people, were removed to the new room for the use of the children. They were about eight feet long,



with straight backs so high that the young heads could not be seen above them, and upon each seat was nailed a square piece of black tin, bearing in bright yellow figures the number of the class. At one end of the room were placed two large, close, sheet-iron stoves, which served the double purpose of warming the basement and the church above. A small cupboard, capable of holding two or three hundred volumes, contained the limited library, which consisted, not of pretty stories, with their attractive titles and bright bindings, but generally of exaggerated memoirs of pious children, who came to an early grave, or the lives of reformers and martyrs, and books of like character, the reading of which could never interest or profit a child. These books were invariably bound in dark blue, black or marbled paper bindings, the sombre effect of which was in perfect keeping with the gloomy furniture of the room.

Next to the great improvement in Sunday school books stands the marked advance in Sunday school music. Although it was always the custom to open the school with singing, the sweet voices of the children were seldom heard, as both the time and words were far beyond their comprehension. Such a thing as a musical instrument never made its appearance in our school until the year 1859, and as our aspirations were not extravagant in those days, we were

content with a very ordinary melodeon, and second-hand at that.

We may well date the improvement of both the music and choice of singing-books to the entrance that year of Mr. R. D. Dunbar into the school. The little blue-covered books, about four inches long and one inch thick, without notes, were then exchanged for the sweet, soul-inspiring hymns of the "*Oriole*," a collection of gems in our use for years, and never surpassed by any of its successors. With Mr. Dunbar's patience, and perseverance, and kindly manners, he soon practically answered the question, "Who shall sing if not the children—did not Jesus die for them?" Since his departure to join the choir above, the school has never lacked kind friends, who have patiently taught the children to sing, and have added much to their enjoyment and profit in the duty of praise.

From time to time, various methods have been adopted to increase the interest and attendance of the school. In 1830, a committee of ladies not connected with the school gave themselves to the work of gathering in and looking after the wants of new scholars. In 1859, Rev. Edgar Woods, the pastor of the church, proposed a similar effort, which resulted in great good and large increase of numbers. At another time, Mr. Woods offered prizes to be given to

the scholars who should bring in the largest number in a prescribed time. These were a very handsome copy of the Bible, costing \$25, and an elegant copy of the "Pilgrim's Progress," costing \$10. This unprecedented offer stimulated the school to great exertion, and our pastor was rewarded for his generosity in seeing large additions to the school as a result.

This school has always been very liberal in its contributions. For many years it assumed the entire support of children in heathen lands, some of whom bore the honored names of James Hoge, Horace Huntington, Alfred Thomas, and Catharine Robinson.

Each pastor, from the time of Dr. Hoge to the present time, has set apart a special service for the children. Dr. Hoge would sometimes call them together to examine them in regard to their knowledge of the shorter catechism, and it was the custom of Rev. J. D. Smith, in 1850, to visit the Sunday school once a month, and converse with each class upon the subject of personal religion. Mr. Woods, Mr. Roberts, and Mr. Marshall, held a monthly concert, while Mr. Laidlaw and Mr. Heberton pursued a similar plan quarterly.

Among those who were connected with the school in its early days, but very few remain. Some are still at work in other fields, whilst others, too infirm

to be actively engaged, are helping with their prayers, and a still greater number rest from their labors, and "their works do follow them." Around each endeared name clusters a sweet savor of Christian remembrance, and "they being dead, yet speak."

While we may not despise the day of small things, we are justly proud of our convenient and comfortable chapel, built in 1873, at a cost of \$15,000. To no one is more credit due for our present pleasant surroundings than to the late Mrs. Peter Campbell, whose unceasing efforts did more to secure us our present Sabbath home than those of any other member of the church.

In this retrospect, no thought furnishes such true satisfaction as the fact that this school, from its very foundation, has been richly blessed in spiritual things, and the church of Christ, both here and elsewhere, has received into her membership some of her most consistent workers from this humble nursery, and in the Sanctuary above, many a redeemed one is singing the praises of Him whose name they first learned to lisp in this school.

Looking upon the past, we are led to exclaim, "What hath God wrought!" Looking at the present, let us raise a grateful Ebenezer. Looking at the future, let us place as a motto over our dear school to-night, "Except the Lord build the house, they labor in vain that build it."

## EXERCISES ON TUESDAY.

---

The social event of the occasion occurred in accordance with the following invitation:

TUESDAY, February 9.

*Reunion of Members, Past and Present, at 6:30 p. m. in the Chapel.*

*Collation.*

*Singing Favorite Old Hymns.*

*A Character Sketch.*

*Reading Letters from Absent Members.*

*Responses in Behalf of the Daughters of the Church.*

*Words from Former Pastors—Rev. Drs. Woods, Roberts, Laidlaw and Lord.*

*Bits of History.*

*Calling the Roll, and Responses.*

*The Present and Future Outlook.*

*Singing—"The Sweet Bye and Bye."*

*If not able to be present, please respond by letter or telegram. It is hoped that a large representation of the church will be in attendance to enjoy the fellowship of the occasion.*

Though owing to the great desire of many to be present, the attendance had to be restricted to the members of the congregation and a few invited guests, the spacious parlors of the chapel were thronged with a numerous company. Nearly four hundred sat down to the bountiful tables at one time. The pictures of the church edifices first built in the wilderness, and the six successive changes in the place in which the church had worshiped, elicited intense interest on the part of the younger generation.

Owing to the taste and skill of the ladies in charge, the most ample and delightful accommodations were afforded to all participants.

When the large company was seated at the tables, Mr. P. W. Huntington, who presided at the banquet, arose and said:

"The pastor has assigned to me the pleasant duty of presiding here to-night. The occasion is one full of interest to us all, and if some of the memories of the hour are tinged with sadness, they are more tender and lasting on that account. It was customary among the founders of this church to invoke the Divine blessing on the bounties of the board. We will follow their example in that regard."

(Invocation by Rev. N. S. Smith.)

## COLLATION.

"It was also customary among the founders of this church to return thanks, after each meal, for the provision made for their wants. In this, too, we will follow their example."

(Thanks returned by the pastor.)

Then the presiding officer proceeded with the intellectual feast of the evening in the order as arranged on the programme.

---

**SKETCH OF AN OLD AND WORTHY CITIZEN.**

*To the Editor of the Ohio State Journal:*

It seems eminently proper that the death of such a man as Isaac Dalton, which occurred at Shreve, O., on the 18th inst., should be noted in the press of the community where for half a century his daily walk in life has been such as to inspire the highest trust and the profoundest respect in the minds of two generations of men.

Mr. Dalton was born in the village of Warner, New Hampshire, in the spring of the year 1801, and was, therefore, at the time of his death, seventy-nine years of age. He received, in his native village, the ordinary New England common school education, and emigrated to this city in 1831, where he at once became connected with the First Presbyterian Church,

under the pastorate of the late Dr. James Hoge. In the spring of 1835, Mr. Dalton was elected an Elder of the First Presbyterian Church, and continued in that office to the time of his death, a period of forty-five years. He held various places of public trust, but it was in work of practical benevolence that he took the greatest interest. During the prevalence of cholera in the years 1849 and 1850, he was appointed by the City Council a member of the special Board of Health. Many of our older citizens can testify to the efficiency and devotion with which he administered the duties of this office. Under his direction, and by his hand, the sick were tenderly nursed, and the destitute kindly and amply provided for. In 1862 he was appointed, by Governor Tod, Superintendent of the Home established near the railroad station for the use of soldiers temporarily in the city. Here he was engaged until the close of the war. There are many active business men in this community who remember with what untiring zeal he prosecuted, day and night, the arduous duties of this post, and there are thousands of men, the land over, who recall with gratitude the fatherly care bestowed upon them when sick and distressed by this man, who, while ministering to their bodily comforts, failed not in the higher and nobler work of strengthening their spiritual understanding. The latter years of Mr. Dal-



ton's life were spent in pleasant travel and in study. He was buried on the 19th inst. from the church in which for so many years he had been an officer.

Possessed of a retentive memory and a taste for reading, Mr. Dalton accumulated a large library, composed chiefly of books on religious subjects, the careful study of which gave discipline and completeness to a mind at all times balanced by plain good sense, and finish to a character of perfect rectitude—a rectitude that seemed to spring not merely from a heart well guarded by conscience, but from an even poise of intellect, which could not incline to temptation or stoop to wrong. The impressions left on this community by his daily walk and conversation will be deep and lasting; but the congregation of the First Presbyterian Church, before whom he passed in and out for more than a generation, suffer a peculiar loss in his death—the loss of his shining example, of his valuable counsel, of his clear and practical exhortations, of his fervent, specific prayers. Such men, whatever their denominational associations, elevate the public morals. Their influence is good, not only in the traces they may leave as teachers, but in the higher respect of the people for Christian character challenged by their conspicuous integrity.

P. W. H.

COLUMBUS, February 20, 1880.

**LETTERS FROM ABSENT MEMBERS and FRIENDS**

COLUMBUS, OHIO, February 5, 1886.

*Rev. F. E. Marsten :*

DEAR SIR: We regret very much that it is impossible for us to attend any of the evening services, as neither of us have help, and our youngest girl is too small to take out in the evening. Yours truly,

MR. AND MRS. C. C. WALCUTT.

2 WOODLAND TERRACE,  
PHILADELPHIA, Feb. 19, 1886. }

*Rev. F. E. Marsten :*

DEAR FRIEND: I hope you and your family are well. I write to say that sister Sarah (I mean my husband's sister, Sarah J. Gill), sends kind remembrances to yourself and family, and wishes me to say that she united with the First Church the summer of 1832. She was an active member of its different societies, and a teacher in the Sabbath school for many years. I reached Columbus the second day of November, 1833, and handed in my letter the first communion after. Very truly, your friend,

MARY S. GILL

FROM ONE WHO HAS BEEN CONNECTED WITH THE  
CHURCH FOR OVER 50 YEARS.

816 BROAD ST., February 8, 1886.

My regrets that indisposition prevents me from be-

ing present at the anniversary services of the First Presbyterian Church. Nothing outside the home could possibly interest me more, as I have been identified with the church for more than half a century, being baptized in infancy by its revered founder, Dr. Hoge, a Sabbath school scholar and teacher for many years. The associations and memories become more and more tender, when I recall the innumerable company that has passed to the other side. Hoping that others have taken their places, and the vacancies permanently revived, we anticipate for the dear alma mater and "her daughters" a future of progress and usefulness.

Regretting lost opportunities, and that it cannot be said, "She hath done what she could," I remain,

Devotedly,

EMILY McELVAINE.

---

COLUMBUS, O., February 5, 1886.

*Rev. Francis E. Marsten, Pastor First Presbyterian Church, Columbus, Ohio:*

DEAR BROTHER IN CHRIST: I am this day in receipt of the invitation and anniversary program, but am sorry that my health is in such miserable condition that it will not admit of my going out at all. Would like ever so much to attend on Sabbath, but can not possibly do so. May God add his blessings to the services, and may much good be done in His

name. Hoping that I may soon be able to meet with you again, I remain yours in Christ,

RUTH RIGHTLY,  
304 West Second ave., City.

---

2 WOODLAND TERRACE, PHILADELPHIA.

*Rev. Dr. Marsten:*

DEAR PASTOR AND FRIEND: Wishing you and your family all the joys and blessings of the new year, I desire to thank you for notice of the coming 80th anniversary of our church organization, and for the beautiful lines which accompany and form part of the program. It was a happy thought to celebrate this anniversary. At the age of fifteen, on profession of faith, I united with the First Presbyterian Church, Pittsburg. Rev. Dr. Herron was then pastor of that church. In the autumn of 1833, I had not seen my twentieth year when I handed my letter from Rev. Dr. Herron to the session of the First Presbyterian Church, Columbus, Dr. Hoge, pastor. Well do I remember his Wednesday evening lectures, that autumn, on the letters to the seven churches, which were in Asia. Later lectures and sermons I remember one, on "Signs of the Times;" one to show that the science of geology did not conflict with Divine Revelation. I remember the semi-centennial of this organization, when our revered and beloved pastor,

Dr. Hoge, was present, and many, many others of our church connection, who have passed over to the other side, and are now rejoicing in their blessed mansions which our dear Savior had prepared for them. Dr. Hoge baptized all our children except two, whose advents were later. He performed the marriage ceremony for our eldest daughter Annie and Dr. Wormley, at six o'clock one bright June morning, when the church was crowded. Though absent these many years, Dr. Hoge still lives and will continue to live in the memory and hearts of many.

Rev. Dr. Smith and Rev. Dr. Marshall left their impressions for deep piety and strong moral force. We revere and cherish their memory. Rev. Dr. Woods, who I trust will be present on the coming occasion, Rev. Dr. Roberts, Rev. Dr. Laidlaw, Rev. Dr. Lord and Rev. Dr. Bailey, each and all hold warm places in our memory and affections. Do give them hearty greetings for me. I regret much that I must be absent on the anticipated eventful occasion. Tell Dr. Laidlaw I remember well the Spirit's influence on many of his sermons, and of his performing the marriage ceremonies for two of our daughters. Tell our beloved Dr. Lord that I remember many of his beautiful sermons, and especially those lectures on Daniel, copies of the manuscripts of which are packed away somewhere among my stored belongings.

Sister Sarah, our son John, and his wife, unite in sending greetings, and kind remembrances to yourself, your family, and to our mutual friends. Last autumn I had been fifty-two years a member of the First Church, and my good husband is just six days younger than the organization of the church. I trust he will be with you on the occasion of the re-union, and that you may all have a most enjoyable time. Give my love to Mrs. Marsten and Joseph, and again accept thanks for your remembrance from your friend,

MARY S. GILL.

---

OAK STREET, WALNUT HILLS, February 5, 1886.

*Rev. Mr. Marsten :*

I regret exceedingly not being able to be in Columbus at this very interesting time. Please remember me kindly to my old friends, Mr. Woods, Dr. Roberts and Mr. Laidlaw. The last-named gentleman performed the ceremony at my wedding. I would love to see them all and their wives if they are there.

Sincerely yours.

AGNES G. JORDAN.

---

COLUMBUS, February 9, 1886.

*My Dear Mr. Marsten :*

It may be of interest to you to know the origin of the ladies' festivals or fairs in our church, which have been the means of raising money for various

church purposes, and to which you have so pleasantly alluded during this anniversary occasion. It was in 1833 when my mother, Mary S. Gill, came a bride from Braddock's Field Seminary, and thought they ought to have a better accompaniment for the church singing than the violin, base viol and flute. Amid much opposition from various members of the church, but with encouragement from Dr. Hoge, she induced some of the ladies to assist her in getting up a festival to raise money for the purchase of the organ now in use in the church. She painted exquisitely in water colors, and with her brush decorated very many articles which were sold at the first fair. Columbus, at that time, was not a very musical city. There were, at that time, only two pianos here, one belonging to Mrs. Wilcox, mother of Gen. James Wilcox, and the other to mother, and there was not an organ in the place (neither church nor private organ), and one of the elders and others opposed the getting of so ungodly an institution, for such they considered it. Thus you see the origin of the ladies' fairs in our church and of a musical era in our city.

Very sincerely yours.

WILSON L. GILL.

---

816 BROAD ST.

Mrs. De Witt regrets that she cannot be present at the anniversary this evening. Mr. De Witt is out of the city.

---

FROM A PILLAR.

SPRINGFIELD, MASS., Feb. 7, 1886.

*Dear Mr. Marsten:*

Having been a pillar (perhaps you may think a shaky one) of the "Old First" for upward of forty years, and not being able to be present at the celebration of her eightieth anniversary, will simply say, in the language of Rip Van Winkle, "may she live long, and her family prosper." Are having winter down here after the good old Yankee fashion. Regards to your family and self.

Yours truly,

\_\_\_\_\_  
WILLIAM A. GILL.

WEST PHILADELPHIA, PA., Feb. 8, 1886.

*Rev. Francis E. Marsten:*

Greetings and best wishes to pastor, former pastors and church.

T. G. WORMLEY and Family.

\_\_\_\_\_  
COLUMBIA, O., Feb. 8, 1886.

*P. W. Huntington:*

Impossible for me to be in Columbus to-morrow night. Thanks.

\_\_\_\_\_  
ORLAND SMITH.

CIRCLEVILLE, O., Feb. 8, 1886.

*Dear Brother Marsten:*

Very, VERY, VERY sorry that I cannot come.



Harry has been quite sick for a week and though convalescing I do not like to get away from him, as he makes such large uses of me. I did think I might run up Tuesday p. m. and be with you at the banquet, but an engagement for that evening here which cannot be broken interferes. I have many things to write, but will defer until to-morrow when I will write more fully.

Cordially yours,

JAMES P. STRATTON.

---

CINCINNATI, O., Feb. 15, 1886.

*Rev. Francis E. Marsten, Columbus, O.:*

MY DEAR SIR—I doubt not you were surprised, possibly offended, at my apparent neglect of your kind invitation to be present and participate in your anniversary exercises, on the 9th inst. When you are informed that your inclosures did not come to my notice until Thursday morning, 11th inst., I trust you will consider me fairly excusable. On Tuesday evening, 2nd inst., the date of your letter, I left for Chicago, and was gone all the week. Monday (8th) I spent on the railroad, and Tuesday and Wednesday (9th and 10th) I devoted to the Loyal Legion anniversary. So you see how it was. I did not receive Mr. Peabody's telegram, but did receive Mr. Huntington's while out on the railroad, and responded very

briefly by wire, supposing it to be the original invitation, although the language seemed to imply that some communication had preceded it. It would have been impracticable for me to be present with you; nevertheless I should not have been quite so laconic in my reply had I fully understood the situation. Regretting the contretemps, and congratulating you on your success, I am,

Very truly yours,

ORLAND SMITH.

---

**RESPONSES IN BEHALF OF THE DAUGHTERS  
OF THE CHURCH.**

The presiding officer called upon Rev. Francis E. Marsten to respond to the sentiment, "The Ladies."

**THE PASTOR'S REMARKS.**

Have I not already written all that, as pastor, I possibly ought to say on this theme? I pause before the greatness of the subject and my inability to do it justice. It must be a difficult task, for our noblest men have shrunk back abashed from its essay. I pause. I seem to stand to-night on holy ground. The white wings of the sainted dead seem to move noiseless through these halls, shedding benedictions as they pass, for I am to speak of the departed as well as the sisterhood of the living. Elder Thomas has paid a pretty tribute to the memory of that devout woman, Mrs. Mary E. Campbell. Too much cannot

be said of the influence of the women of this church in promoting its prosperity, spiritual and temporal. When the semi-centennial of this church was celebrated, which appeared in the report of the exercises in the public journal of the following morning, I find the name of Mrs. Kelsey as prominent among those who helped to make that occasion a great success. And it is auspicious of the future institution that the mantle of the mother has fallen on the daughter, and she, with the daughters of other heroic and saintly women, have contributed so much to make this festival one that our memories shall not willingly let die.

It speaks well for these wives and mothers of the past that their religion, taught by both precept and example, has become the well-spring of activity on the part of their children.

It is a good omen also, and a witness to the value of the gospel they preached, both by precept and example, that the children, grand children and great grand children of the venerated founder of this church and his wife of blessed memory, are found following the same Saviour they loved so well and obeyed so faithfully, and are here with us to-night partaking in the general joy, verifying the truth of Holy Writ that the covenant of God is to the children's children, even unto the third and fourth generation of them that love and serve Him.

The ladies of this church have been in the past, and are now in the living present, its strong support on the human side in doing the Master's work in the development of piety, and in those practical deeds of benevolence which demonstrate that the kingdom of God has come down to this weary world. Where would the missionary work of this church be if it were not for the women? Where would this chapel be if not for the women? Where would our Sunday school work be? What would become of the prayer meeting, the spiritual thermometer of the church.

The ladies! God bless them. May benedictions of love and hope and peace rain upon them now and forever.

I dare not stop to mention names to-night, on my own account, for if I should start in the perilous catalogue I know no good reason why every woman who has ever been connected with the "Old First" should not receive appropriate recognition, and I tremble in my inmost soul at the appalling task. They were all good women!

I want to thank the ladies whose deft fingers, exquisite taste and tireless diligence have done so much to evoke the perfect harmony of this hour. Their united beauty shining in a starry galaxy in the firmament of memory shall serve to enlighten many a dark

experience on the changing sea of life. Again, I say, God bless the ladies of the "Old First."

HON. CHAUNCEY N. OLDS

brought the greetings of the Second Presbyterian Church, and said:

"It gives me pleasure, Mr. Chairman, to participate by your kind invitation in these anniversary services, and to speak briefly in the name and on behalf of the Second Presbyterian Church, the eldest daughter of this mother of churches in this city. It is a pleasure to me personally, as well as the representative of the Second Church.

"The Second Presbyterian Church was organized on the first Sabbath in March, 1839, with thirty-one members, of whom twenty-seven were granted letters of dismission from this church for that purpose.

"It is true, I suppose, as a matter of history, that the organization of that church resulted in part at least from the then recent division of the Presbyterian Church into what was known as the Old and New school, which separation took place in 1837. And it is probably true, also, as a part of the history of these two churches, that the mother church gave a rather reluctant consent to the eldest daughter going out from the old homestead and setting up house-keeping on her own account. But if there ever were

any heart-burnings resulting therefrom, it is a pleasure to be able to say they have long since passed away.

"I became connected with the Second Church in the spring of 1856 ; nearly thirty years ago ; and I can bear cheerful testimony to the mutual kindness, harmony, Christian courtesy and Christian fellowship, which have characterized the intercourse between these two households of faith, from that day to the present auspicious hour.

"In this connection it may be pertinent to revive the recollection of the following item in the history of these churches :

"A daily morning prayer meeting was organized in the basement of this church on the 14th of March, 1858. It was a union meeting of several evangelical churches of the city and was kept up for nearly seventeen years. For a short time it was attended by large crowds of Christian people, but for most of the years of its existence by a small company only. And yet when reduced to the smallest number, there were usually representatives from at least five different denominations of Christians. That daily prayer meeting attracted little public attention, and probably is now remembered by very few persons, but its history is written on more than one immortal soul, and will live as long as immortality shall endure. I was a

constant attendant upon that meeting from the beginning to the end, and I have referred to it here and now because it was, in my judgment, so largely instrumental in cultivating and promoting that kindness, harmony, Christian courtesy and Christian fellowship of which I have already spoken. To me personally it made the old First Church building a hallowed place, and my affections still cling to it as if I were really a member of this Christian household.

"I may also mention the fact that I knew the venerable Dr. James Hoge (the organizer and for fifty years the pastor of this church) probably longer ago than most of the present members of the church. I met him first in 1831, when I was a young boy at school in the Ohio University at Athens, and when he was one of the prominent trustees of that institution; and my acquaintance with him continued until his death. One of his nephews, the Rev. Dr. Moses D. Hoge, of Richmond, Va., was for a year one of my room-mates at Athens, and another nephew, the Rev. Dr. William Hoge, now deceased, was my first Sunday school scholar.

"In looking back over the eighty years of this church, the personal life and labors and character of the venerable and now sainted Dr. Hoge are blended with and inseparably interwoven into the first fifty years of that history. Indeed, it may almost be said

that they make the history itself; certainly a very large part of it. What an impressive lesson, and how instructive, those early years present, for example, of the scope and value and far-reaching results of the Home Missionary work of the great Presbyterian Church of the United States, in sending the living minister, as she is still doing, to the distant frontiers of our broad land.

In 1805 or 1806, the General Assembly at Philadelphia commissioned and sent out Dr. Hoge as a Home Missionary to the frontier northwest of the Ohio river, then on the outer borders of civilized life. He crossed the Alleghanies on horseback, with his worldly possessions in his saddle bags, and came to the little hamlet of Franklinton, then a remote outpost, and began his life work. The primeval forest, then unbroken, covered the ground where the city of Columbus now stands.

"Glance at the familiar history of that life work for a moment only, and behold what grand results. Dr. Hoge labored not only as a Christian minister in founding this first church, and training the early settlers and their children in the doctrines and habits of an earnest Christian life. He labored also as a Christian citizen, in laying broad and deep the foundations of a great Christian State, and the impress of his intellect and heart and life is stamped upon our State ben-



evolent institutions, our common school system, and all the best elements of our Christian civilization. It may be safely said, indeed, that the life and labors of Dr. Hoge in this city, as the capital of the State, have been worth more to the State herself, than any ten Governors she ever had.

"But I cannot dwell upon this theme, nor trespass upon your time further, though the theme is so fruitful and suggestive of precious lessons.

"May God bless this dear Church, and make the history of the next eighty years even more prosperous and precious than the past has been. We shall not live to see it, Mr. Chairman. Men die, but the Church lives; and will live so long as she remains in vital union with the Lord Christ, the great and ever living Head of the Church on earth and in heaven."

PROFESSOR JOSIAH R. SMITH,

in behalf of Westminster, spoke as follows:

"The American appetite for a 'speech' is proverbially infinite; otherwise one might think that, after three days "reminiscencing," the good people of the First Church would be inclined to spare themselves the infliction of any more eloquence. But the command has been laid upon me to say something on behalf of Westminster Church—a command which I cheerfully obey.

"As we gather round the hospitable board of the Mother Church to-night, two notable family re-unions suggest themselves as possible parallels, one scriptural and one secular. The first is the return of the Prodigal Son to the yearning arms of his father. But the parallel fails us here. For the prodigal came home to confess his sin and folly in leaving the parental roof, and to promise for the future to stay with his father. Westminster has no such confession and no such promise to make to-night. Rather is it a Thanksgiving dinner, where children—grown up children—gather round their mother and renew the affectionate relations of their childhood, and listen to her own stories of 'when she was a girl.' Westminster is now a matron of thirty-two, and as she joins the family circle to-night she could not, if she would, utter any playful sarcasms about the 'silver hairs' and 'declining years' of her venerable parent. For here the parallel again breaks down. Individuals pass away; but the church lives, and grows, and continually renews her youth.

"Two years ago Westminster Presbyterian Church celebrated her thirtieth birthday, and it may not be thought out of place if I reproduce here the opening words of a paper which I had the honor and pleasure to prepare for that occasion:

"Thirty years ago a little band of pilgrims gathered

themselves together, bade their mother church a filial farewell, and with resolute faith went forth to set up a new altar of worship to the God who had blessed their fathers and them. The parent was the First Presbyterian Church of Columbus; the eager aspiring child was Westminster Church.

“The organization of the new church was no hastily devised or rashly executed scheme; it had been a matter of grave and prayerful deliberation for years. In July, 1851, we find the session of the First Church debating the subject, and unanimously approving a new church enterprise. Then follows a period of three years, during which the project seems to have lain in abeyance, owing to several causes, chief among which was the considerable expense incurred in remodeling the church, and the consequent need of husbanding all resources. But in March, 1854, the session took up the matter again, and forwarded to Presbytery a memorial asking for the establishment of a colony.

“The Presbytery, sitting in April, after consideration, granted the prayer of the memorialists, and on the 1st of June, 1854, as the spring deepened and ripened into the fullness of summer, the child was born whose thirtieth birthday we celebrate to-day, and the Westminster Presbyterian Church of Columbus entered upon the career which God had destined for it to accomplish.

"It was the middle of the 'fifties,' that outwardly lethargic, inwardly fermenting decade, in which great social and political questions were working timidly on to a great and awful solution. But their time had not yet come; the land rested in profound peace. Columbus was a rather sleepy, pretty town of some eighteen thousand people, with little beyond its political importance to aid its growth. The Presbyterian camp was as yet divided. Old School and New School, differing in non-essentials, were still agreeing to dwell apart. The First Church felt itself almost alone in the field; the field was slowly but surely widening, and the call for a new station in the harvest field rang imperatively in the ears of the mother church. Its two pastors at the time were the venerable Dr. James Hoge and his younger colleague, Rev. Josiah D. Smith. Thirty communicants composed the young colony; an additional delegation, twenty-five strong, was soon after added, and the young church started on its way with a membership of about sixty. On the 15th of June the new organization elected the Rev. Josiah D. Smith to be its pastor, and the question of his removal from the First Church was referred to the Presbytery, convened in July. It was decided that he should go; on the 5th of August he was formally installed as first pastor; and the separation was now complete.'

"The retrospective attitude of mind is inevitably a saddening one, for individuals and for churches ; and, mixed with the spirit of thanksgiving for what God hath wrought, comes the melancholy remembrance of those who should be with us to-night but are not, who have fallen by the wayside, who have made the church a sort of spiritual caravanserai, where they might rest for a night and pass on, who have allowed themselves to succumb to the torpor of inactivity, and have insensibly become strangers and aliens in the house of God.

"But we are called upon to look forward as well as back, to thank God and take courage, and to resolve, mother and daughters, that the mother's hundredth birthday, when it comes, shall find a happy family, united and enthusiastic in every good word and work.

WILLIAM S. SACKETT,

a grandson of Dr. Hoge, responded for Hoge Church :

*Mr. Chairman and Friends:* It is with pleasure that Hoge Church sends a representative to lay a garland, twined with gratitude and good wishes, at the feet of the mother church on this, her anniversary. Although the passing years have taken from us all the members of the little band sent out by the First Church to establish a memorial organization in what was then one of the missionary districts of the city,

we still cherish tender recollections of them and of their faithful labor. We hold the First Church in grateful remembrance for the helping hand oftentimes extended to us in our day of need, and as we offer our congratulations on this occasion, we ask the great head of the church to prosper you in every good work, and to make our maternal church in the future, as it has been in the past, a beacon light in this community, guiding many storm-tossed and ship-wrecked souls into the harbor of eternal safety.

MR. C. A. DENTON

responded in fitting terms in behalf of the Collegiate Church, and expressed great hopes for its future. His remarks elicited enthusiastic applause.

THE ELDERSHIP OF TWENTY-FIVE YEARS AGO—ELDER  
JAMES S. ABBOTT, ORDAINED IN 1849.

In referring to the honored men who constituted the session of this the First Presbyterian Church of twenty-five or thirty years ago, it is not expected that they be individually considered. Each one, however, would present an honorable record. Of their character and works, collectively, I very briefly allude. They were men of deep piety, of devotion and earnestness, and men of prayer; faithful in the discharge of their duties, realizing their responsibilities and

sought wisdom, grace and direction from Him who had called them to this service. In their councils they were united and harmonious, always looking and acting for the peace and prosperity of the church.

That some, especially the younger members of the congregation, may know the fruit of whose labors they now enjoy, I will read their names: James Cherry, Isaac N. Dalton, Thomas Moodie, James S. Abbott, William M. Awl, and Alfred Thomas. These are the names of the men whose watchful care has largely contributed to our present prosperity and enjoyment. These men have come and gone, all gone, excepting two, brother Thomas, who is still a faithful member as you all this day bear witness, and one other. They have gone and their works do follow them—yes, their good works will follow through time into eternity. Being dead they yet speak; speak to us to be faithful in the discharge of christian duties, that they who come after us may also call *us* blessed.

The past is passed and gone, and as we look back is it not a past to thank God for and take courage, for are we not now gathering the rich fruit and sweet and fragrant flowers from these early seed, watched over and cultivated by a faithful pastor and a wise and prudent Sessions.

THE TRUSTEES OF TWENTY-FIVE YEARS AGO—HON.

GEORGE M. PARSONS.

Mr. Parsons spoke of the temporalities of the church and drew out round after round of hearty applause, showing how well he carried his audience with him.

BITS OF HISTORY—HON. HORACE WILSON.

*Mr. President:* I do not feel that I should say anything this evening; first, because I am not well, because I see so many here who have been connected with the First Church so much longer than myself. But, like most of the others who have spoken, Dr. Hoge comes up before me, and the memory of what I knew of him and saw of his life impels me to say a word, hoarse as I am.

In 1841 I was a student at the Ohio State University in Athens, my native place. One evening in May as I, with other students, was going to supper, we saw coming up the walk with President William H. McGuffey a tall, erect gentleman of commanding presence, and I was immediately impressed with his look and bearing, as were other members of our company, and the inquiry immediately was, made "Who is he?" I think Milton Latham, who was with us, replied that it was the Rev. Dr. James Hoge, of his place (Columbus). Our crowd boarded at



Brown's Hotel, where all the Trustees of the University stopped at their meetings. We soon learned that Dr. Hoge was one of the Trustees, and had been for some years, and that he was one of the men to whom great consideration was given as to the college. I remember often seeing Dr. Hoge with Mr. McGuffey in their morning walks together about the campus. I know that when Dr. Hoge remained over he was accustomed to give us a Sunday evening lecture, and sometimes at morning chapel service Dr. Hoge gave us short talks. I was in some way, I do not know why, drawn toward the Doctor, and before I left college had formed some acquaintance with him, so that on several occasions we talked together. I remember in these talks some things that, to me, at my age, seemed wonderful. He said that as a rule he had always rode on horseback from Columbus to Athens, winter and summer. Columbus was at that time much further from Athens in the way of travel than at present—it was two long days' ride. I think Dr. Hoge told me that he had come West on horseback, and at an early day he had gone over most of the state and into the adjoining states on horseback, on missionary work. Dr. Hoge spoke of many of the old pioneers of Ohio who had been connected with him in the college or in the church, and I learned to love this man with something akin to adoration in

the after years when I knew him well. His son, Rev. Moses Hoge, was the pastor of our church in Athens, and baptized my two eldest sons.

Dr. Hoge, in 1848, married me in this county, and when afterwards the Trustees of the Ohio University met at Athens, the Doctor most always dined or supped at my house. I then learned that under the seeming cold exterior he had a great deal of tenderness and warmth of character in his composition. I remember often at the table he entertained us, with other guests, by his experiences in the early history of the state, intermingling with these experiences beautiful lessons of the good and true. His voice in private conversation could always be modulated into soft and tender tones, to suit the subject and the company, and that, too, without losing any of the dignity peculiar to him. Not like most men, Dr. Hoge grew greater the nearer you got to him. His life, like a level plain that spreads out beautifully before you, was even; no abrupt ascensions or deep declivities in his character. At the meetings of the College Trustees, when other members were noisy and loud-spoken, as the students could hear, Dr. Hoge's sonorous tones were always modulated in about the same key, and seemed to tell in the force peculiar to his character. I have heard it said by more than one student in my

college days that they meant to be quiet, dignified and good, like Dr. Hoge.

In 1853 Dr. Hoge resigned his office as Trustee of the Ohio University, and in 1853 Governor Medill appointed me to succeed him, and I have been since that time been his humble successor. The Doctor afterwards, on meeting him, gave me kindly words of advice, and I never failed to be entertained and benefited by his society.

In February, 1859, I moved to this city, and at once became connected with the "Old First" Presbyterian Church, and have so remained since that time. As Treasurer and Trustee of the church since a year or so after I came, I have often been impressed with the same quiet dignity of the congregation, who seemed to have been educated in that direction by the long, faithful and devoted services of Dr. Hoge, who not only impressed his own great pure character upon the church, the congregation and the city in which he lived, but in the sphere of his duties and life largely molded many of the great institutions of the State.

---

MR. ALFRED THOMAS, who has been an Elder of this Church in faithful service since 1857, and to whom so much of its prosperity, both temporal and spiritual, is due, paid a most eloquent tribute to

Mrs. Campbell, a sainted member of the Church, and read the following letters from former pastors:

PANTOPS ACADEMY, NEAR CHARLOTTESVILLE, VA. }  
February 1, 1886. }

*Mr Dear Mr. Thomas:*

Your letter, containing the kind invitation of your Session and yourself, reached me on Friday evening last, and would have been answered sooner but that I have been unwell. I should postpone all writing, were it not that I feel constrained to assure you that your kind remembrance of me is highly appreciated.

I have just sent a dispatch to Mr. Marsten—who courteously telegraphed me on his own account—in forming him that I am unable to go. This arises from my present condition of health, as well as from a number of other considerations: among them one, which has just occurred, the death of my brother, in Missouri. You doubtless met with him when he visited us during our residence in Columbus. He died suddenly yesterday morning, as we were advised by telegraph.

Please convey to the Session my grateful thanks for their kind invitation to be present on the interesting occasion you are anticipating. It would be exceedingly pleasant on many accounts to avail myself of it. I feel an undying interest in the welfare of the dear Old Church. Often do my thoughts recall

and dwell on the countless interesting and pleasant scenes that transpired during the period of my connection with it. I should be glad to make the acquaintance of your present pastor. I should rejoice to meet the remaining members of my old Session. I believe there still live Dalton, Abbott, and yourself. It would give me the sincerest pleasure to shake by the hand all that remains of my old flock. I love them still, and often think of them, and pray for them. But I will be present with you in spirit: and trust that you will all have a most pleasant season of communion as Christian brethren, and the Blessed Lord will be with you to give you a fresh and more complete consecration to His service.

This morning we received a long letter from my son Henry, in China. He and his family are very well. He is much interested in his work, and in every letter is loud in his cry for more laborers in the Chinese field. The sad death of Rev. Mr. Butler and his son from cholera, occurred six miles from his station—Chin Kiang—and they were buried in the same grave in the foreign cemetery of that place.

The Lord richly bless you and yours.

Yours most truly,

E. WOODS.

280 BROADWAY, NEW YORK, }  
February 5, 1886. }

*My Dear Bro. Marsten:*

I am very sorry that I cannot be with you in person to contribute my mite towards making your proposed celebration of the 80th anniversary of the organization of the First Presbyterian Church interesting and profitable. If time and the press of important duties admitted, I would be glad to visit Columbus for the purpose. The occasion, however, is so full of interest that you will not miss my presence or what I might be able to contribute in the shape of a speech.

I deem it one of the greatest privileges of my life to have been closely associated with the first pastor of your church. My relations to Dr. Hoge were peculiarly pleasant and tender. I looked on him as my counsellor and friend. It fell to my lot to spend weeks with him at Fayette Springs, Pa., when his health was rapidly declining. During that time he admitted me day after day into the inner sanctuary of his noble heart. I saw the man then as I never saw him before. He told me things about his early struggles, as a home missionary in Franklin county, and the growth of your city, that had all the interest of a novel. It devolved upon me to bury him, and

preach his memorial sermon, which the congregation printed for the use of friends.

My short connection with the First Church of Columbus was pre-eminently delightful. Nothing was said or done to inflict a single wound. I left the pulpit and the circle of friends with great regret. The health of my wife was the sole reason of my leaving Columbus. I have counted ever since the people of that charge among my best friends. When I have returned from time to time to renew the old acquaintance and to talk over the events of the past, I have been received most cordially. I shall never cease to have the warmest affection for the First Church of Columbus and her noble people.

Though I shall not be able to mingle with you in person, I shall be there in spirit. May the Lord bless you and people as you shall recount what God hath wrought there during the last eighty years.

Yours fraternally,

WILLIAM C. ROBERTS.

---

GREEN COVE SPRING, FLA., }  
February 8, 1886. }

*Rev. F. E. Marsten:*

MY DEAR SIR: Yours of the 26th ult. reached me last evening, via Junction City, Kas., and Chatfield, Minn.; so that while I write you are in the

midst of the special services to which you and the Session so kindly invited me. I assure you it would have been to me a very great pleasure to be present at such an occasion, and contribute what I might to its interest; or, had this been impossible, to have sent my warmest greetings, and some of my recollections and impressions, particularly of the first pastor, Dr. Hoge. *Clarum et venerabile nomen.* My personal connection with the church was utterly unthought of by me, until, in the providence of God, it became a fact, and, though brief, it was full of pleasantness. There was the one heart and one mind among the people, from the little children up to the most aged; and my memories of the whole period have no touch of sadness, except in connection with my own so imperfect realization of my own ideal of the pastor and preacher. I still hope that at some day I may sit again in that sacred place, and hear the present pastor set forth the unsearchable riches of Christ, and, peradventure, in some proper way, add my testimony to his concerning the infinite salvation.

Please express my warmest regards to the Session, and believe me that I am

Yours very truly,

WILLIS LORD.



COLUMBUS, O., Feb. 8, 1886, 11:30 P. M.

*My Dear Mr. Marsten :*

I regret to have to write you that I have just received a telegram from my family physician, telling me that my presence is needed at home. What the cause is the dispatch does not state definitely, but it is evidently illness in my family, whether that of Mrs. Laidlaw or one of the children I do not know. But I have decided that I must not delay a moment, so I leave by the midnight train.

Yours very truly,

R. J. LAIDLAW.

---

Mr. S. P. Peabody responded for the Sunday school.

As the present Superintendent he urged all, especially the parents, to take a greater interest in the work. His remarks, though brief, were received with great enthusiasm.

Owing to the lateness of the hour Messrs. Noble and Green declined to speak.

The Church Roll was then called by the pastor.

The interesting exercises closed with singing "The Sweet Bye and Bye." Mr. W. H. Lott, the gifted chorister of the congregation, sang the solo with a feeling and pathos that moved every heart, and the company joined in the chorus.

So the celebration of the Eightieth Anniversary of the First Church in Columbus ended, and passed down into history as one of the many bright spots that adorn the pages of its life.

---

**THE BEQUEST OF THE EIGHTIETH YEAR TO  
THE ONE HUNDREDTH.**

REV. DR. N. S. SMITH.

He spoke with glowing eloquence of the bequest the Presbyterian Church, at its eightieth year, ought to hand down to the one hundredth.

The need of church extension, and of larger usefulness, was placed before the minds of the people in such terse and burning words as he knows so well how to use. Carried away by his emotions, he was in perfect rapport with his theme and his audience, and it is impossible for the compiler of this volume, or the eloquent orator himself, to recall what was the crowning effort of the evening.

---

**ADDRESS BY WASHINGTON GLADDEN.**

---

*[Owing to the delay in the reception of the following address we are compelled to insert it out of its regular order in Monday's service.]*

Rev. Washington Gladden, D. D., brought the greetings of the First Congregational Church, and spoke as follows:

"The Congregational church which I have the honor to represent is not one of the daughters of this church, but one of its grand-daughters, the child of one of its children. It sometimes happens when the tribes come together around the ancestral hearth-stone that there is not room for the grandchildren at the first table, and they must wait 'till the second is spread. That is the reason, I suppose, why we were not invited last evening; but this is a day of thanksgiving in these festivities, and on Thanksgiving Day, in all well-ordered homes, the young folks come to the table with their elders, and are sometimes helped before the rest. That is the reason why I get the privilege of speaking first to-night.

"When we go back on Thanksgiving Day to the old home, we expect to find the grandmother resting in her arm chair by the fireside, with her spectacles lifted to her forehead, her bible in her lap, and her knitting work in her hands, asleep. But this grandmother is in no such condition. We find her alert, vigorous, with ruddy face and stalwart frame and vigorous step, looking well to the ways of her household, showing no marks of age or decrepitude. She tells us, does she not? that she was never in better health; could never do a better day's work; never felt less like setting down in the chimney corner to doze. And I suppose that what she tells us is per-

fectly true. Probably this Old Church, on its eightieth birthday, is as strong and vigorous and hopeful as it ever was. It ought to be. A Church of Christ has no right to grow old. Feebleness and decrepitude are no part of its portion.

"To most organisms there is a term. Man's bodily life seems to be limited in its duration. The days of our years are three-score years and ten, and, though we sometimes exceed that limit, we always know when we have reached it that the end is not far off. Some plants are annuals, some biennials, some live many years; but to all this life there is a term. There does not, indeed, appear to be any fixed term to the life of a tree; we can see no reason why a tree ought not go on adding a new layer of bark and a new layer of wood year by year, indefinitely. Many trees have lived to a remarkable age; some of those marvellous *Sequoias* in California have been standing where they are since Julius Cæsar was a boy: the whole chronology of the Christian era could be inscribed upon the concentric rings that mark the years of their growth. Nevertheless, even these trees will wither and perish in time. But the life of a church has no natural term. It has no right to die. While the world stands its life ought to go on without decay or diminution.

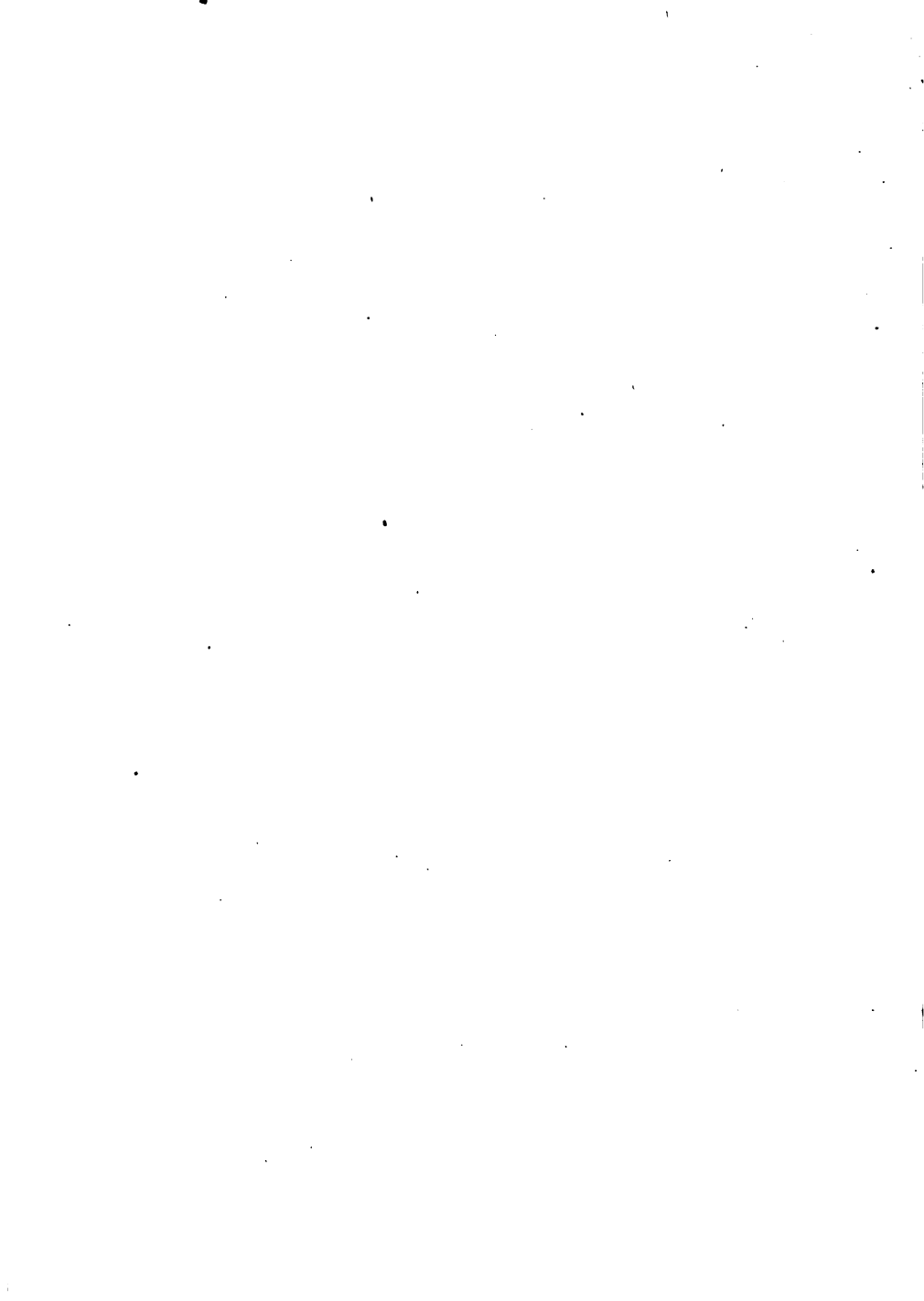
"In the old town in the Connecticut valley that was once my home, stands a church that was planted just two hundred and fifty years ago. Only sixteen years after the Pilgrims landed they had pushed out to this remote wilderness—a hundred miles from the sea coast—and planted several churches. This church has been standing there, on the same ground, ever since. Several edifices in which it has made its home have perished and been replaced by larger and more costly ones, but the church lives on; and there was never a period in its history when it was so strong, so fruitful, so full of life and hope as it is to-day.

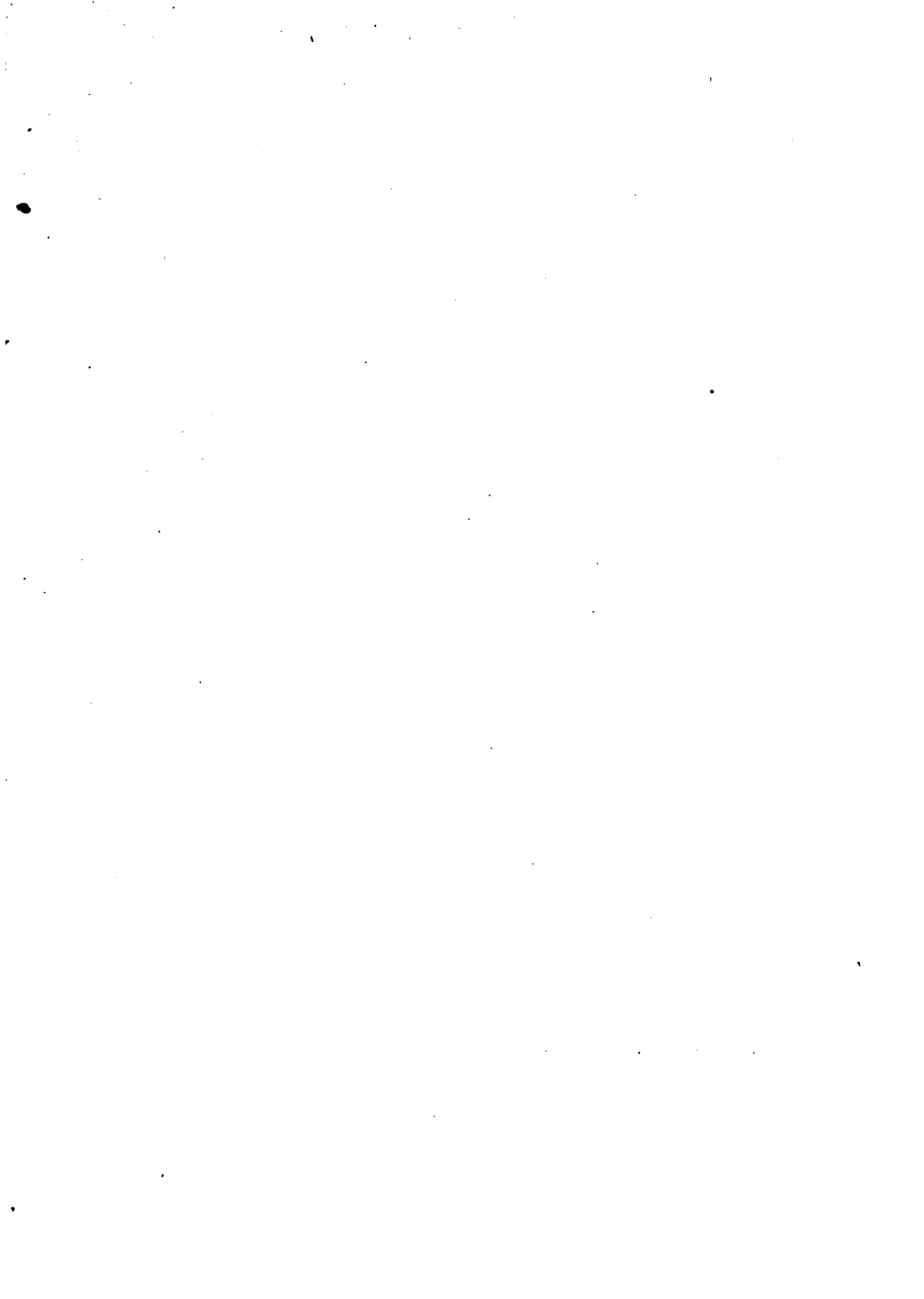
"It is almost thirteen hundred years since the good monk Augustine landed on the Isle of Thanet, near the mouth of the Thames river, and planted a church, which stands to-day, and was never more likely to live and thrive than it is to-day. It is known now as Canterbury Cathedral, and the chief pastor of this church is the primate of all England.

"Churches ought to live. They live by faith in the Son of God. They are partakers of His life, and His life is the life eternal. So long as they are united with Him they can neither perish nor decay. Therefore, my friends, I bring you to-night greeting and congratulation. This church of Christ, on its eightieth birthday, has a promise of growth and of

fruitfulness as clear and sure as it ever had. Thanks be to God for the work this church has done in the eighty years now past; for the truth it has cleared and published; for the fidelity of its ministers and its messengers; for the power that it has exerted in behalf of purity and truth and righteousness in the community; for the sorrowing hearts that it has comforted; for the multitude that it has guided into the ways of life. And thanks be to God for all the hopes that belong to this hour; for the promise of better work and larger influence, and more abundant fruit through the centuries to come!"















3

DUE JAN 25 '60

